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ARABIAN NIGHTS
ENTERTAINMENTS.

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THE THOUSAND AND ONE NIGHTS

THE

ARABIAN NIGHTS

ENTERTAINMENTS

With an Introduction

*ILLUSTRATIVE OF THE RELIGION, MANNERS, AND
CUSTOMS OF THE MOHAMMEDANS*

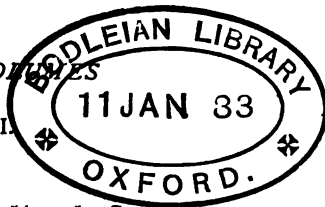
BY

JONATHAN SCOTT, LL.D.

OXFORD

IN FOUR VOLUMES

VOL. I.



With Nineteen Original Etchings by Ad. Lalauze

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PREFACE.

THE existence in the Arabic language of the tales entitled One Thousand and One Nights has been so fully established on the evidence of Oriental travellers and scholars such as Colonel Capper, Mr. Dallaway, the late meritorious Dr. Russell, and others of our own countrymen, not to mention many respectable foreigners, that any further testimony to prove what can no longer be doubted is become unnecessary. Of the stories translated by M. Galland, Dr. Russell procured copies of a considerable portion of the original during his residence at Aleppo; and most of the tales are known to exist among the Arabic manuscripts in the Vatican, the royal library of France, the British Museum, our universities, and in private collections.

It would be needless to enlarge on the estimation in which the stories of the One Thousand and One Nights are held in those countries where they are known in their original language, as presenting true pictures of Oriental opinions, habits, and manners. This is a fact

fully ascertained by many who have visited the Mussulman dominions in Asia, Africa, and Turkey in Europe ; where, in the retirement of the harem, in the coffee-houses and streets of cities, in the camps of the armies and the crowded caravans, these, and similar tales strung upon the same thread of connection, are eagerly listened to by the auditors of the professional story-teller, who gives them life by his delivery and action, with the same applausive attention that is paid by Europeans to the dramatic readings of a favourite actor.

Dr. Russell, in his *History of Aleppo*, a work which for its fidelity of information cannot be too much praised, gives us the following account of Oriental story-telling :—"The recitation of eastern fables and tales partakes somewhat of a dramatic performance ; it is not merely a simple narrative ; the story is animated by the manner and action of the speaker. A variety of other story-books besides the *Arabian Nights Entertainments* (which under that title are little known at Aleppo) furnish materials for the story-teller, who, by combining the incidents of the different tales, and varying the catastrophe of such as he has related before, gives them an air of novelty even to persons who at first imagine they are listening to tales with which they are acquainted. He recites walking to and fro in the middle of the coffee-room, stopping only now and then when the expression requires some emphatical attitude.

He is commonly heard with great attention ; and not unfrequently in the midst of some interesting adventure, when the expectation of his audience is raised to the highest pitch, he breaks off abruptly, and makes his escape from the room, leaving both his hero or heroine and his audience in the utmost embarrassment. Those who happen to be near the door endeavour to detain him, insisting on the story being finished before he departs ; but he always makes his retreat good : and the auditors, suspending their curiosity, are induced to return at the same hour next day to hear the sequel. He no sooner has made his exit, than the company in separate parties fall a disputing about the characters of the drama, or the event of the unfinished adventure. The controversy by degrees becomes serious, and opposite opinions are maintained with no less warmth than if the fate of the city depended on the decision." Mr. Dallaway in his description of Constantinople gives a similar account of the story-tellers of that capital, adding, "That they are sometimes engaged by government to treat on politics, and to reconcile the people to any recent measure of the sultan and vizier." He further says, "Much of the romantic air which pervades the domestic habits of the persons described in the Arabian Nights Entertainments, particularly in inferior life, will be observed in passing through the streets of this city ; and we receive with additional pleasure a remembrance of the delight with which we

at first perused them in finding them authentic portraits of Oriental nations."

In the East Indies the bhaut, or family bard, is employed to recite the legendary tale of religion, or the exploits of himself and his ancestors, by the Hindoo rajah and the man of family ; and the story-teller diverts alike the idolater, the follower of Mohammed, and the curious Christian. The editor entertained for some time in Bengal one of the latter character in his service ; and found his narratives not only amusing, but conducive to the acquirement of some knowledge of the Hindustanee tongue, the history, customs, and manners of the country. His recitations were often delivered in the manner described by Dr. Russell, and sometimes sitting ; but being a domestic servant, he never left off unless desired, or until he had concluded his tale. The heroes of his stories were chiefly rajahs, sultans, and other personages of Hindustan ; nor do I recollect that he ever delivered a tale as from the Arabian Nights, though the incidents of some bore a similarity ; but it is very probable that the One Thousand and One Nights were known to the nukkauls or story-tellers of Dhely, and the provincial capitals during the prosperity of the Mogul empire, as fragments of them have been procured at Moorshudabad, the metropolis of Bengal. One of these is in the possession of the editor, who in the year 1800 published the translation of such part of it as had not been given by

M. Galland, in whose manuscript it probably did not appear ; for the copies of the One Thousand and One Nights, shortly after the introductory story of the sultan's bloody vow, and his marriage with the accomplished daughter of his vizier, differ both in the arrangement and the contents of the tales.

M. Galland informs us in his dedicatory epistle, that he obtained from Syria four volumes of the One Thousand and One Nights, being all that were sent him ; and in the preface to his translation we are told that "the Arabic original consists of thirty-six parts, of which his first volume is only *the first* : that the name of the author of so great a work is not known, but probably it is not by one hand ; for how can we suppose that one man alone could possess an imagination fertile enough to invent so many ingenious fictions ?"

The editor is, however, inclined to believe that the original Arabian Nights consisted of a far smaller number than the One Thousand and One in thirty-six parts ; and that upon the original stock various novelists of the Mussulman world have engrafted their performances. Hence no two copies procured in different kingdoms or provinces will probably be found to accord, but each to vary as the popular tales of this or that country have been added to the original portion. Of the copies in the Paris library M. de Sacy writes thus to Dr. White, who was so obliging, at the

editor's request, as to trouble him on the subject. "Our MSS. of the One Thousand and One Nights are very incomplete. The story of Sinbad exists not in them. It seems that Galland has frequently inserted in his translation stories extracted from other works. I have, however, been assured that Sinbad's story was really found in a manuscript of the One Thousand and One Nights brought by some one from Egypt."

In an unbound and unnumbered MS. in the Christchurch library at Oxford, the editor saw and read the story of Sinbad, from which M. Galland's translation varies in no material point; but this MS. has a prefatory invocation, as if a work of itself, and is not mentioned as belonging to the Nights, though probably it was inserted in M. Galland's copy. It contains also three short anecdotes, besides the story of Sinbad.

In the same library are also the following manuscripts of portions of the One Thousand and One Nights.

C. 20 contains the introduction and tales, to the conclusion of the story of the Three Apples, in the same order as given by Galland. Next follows the story of Noor ad Deen Ali, and Buddir ad Deen Hassan, which does not appear till the fourth volume of M. Galland's translation. To this succeed the adventures of Hunch-back, &c., to the conclusion of the Barber's Sixth Brother as in Galland; who, however, between this and the Three Apples has given

the voyages of Sinbad, which may have been thus arranged in his copy.

C. 21 is described as containing the eighth section of the One Thousand and One Nights. Some leaves are wanting after the first page, and the number of the nights is not mentioned. The MS. commences with a continuation of the adventures of Ummir bin Naomaun, his consort Aberwezeh, and the princess Nozut al Zummaun; but they are not concluded in the volume, which is in small quarto, of considerable thickness. This tale does not appear in Galland's, neither in Dr. Russell's copy, in that of Mr. Wortley Montague, nor in a fragment procured in Bengal by the editor.

The MS. in the British Museum the editor has not seen: in the catalogue it is described as a folio, containing part of the One Thousand and One Nights.

So long ago as the year 1800 the editor began to translate from the copy of the One Thousand and One Nights, procured in the East by Mr. Wortley Montague; which, at the sale of his numerous Oriental manuscripts, became the property of the reverend and truly learned Professor White of Oxford. That gentleman, at my earnest request, was so obliging as to relinquish his purchase to me, under a promise that in case of my being desirous of parting with the volumes they should be first offered to the curators of the Bodleian; in which library they have accordingly been since

deposited, with a table of their contents and some few remarks, which it is hoped will not prove wholly unacceptable to Orientalists, whom curiosity may prompt to an inspection of the manuscripts.

The editor had originally intended to have translated the whole of the above-mentioned copy; but on comparing the version of such of the tales as appear in M. Galland with the Arabic, it was found in general so faithfully to accord, that, *essentially*, a repetition of the labours of that able Orientalist could have produced little, if any, novelty for the gratification of public curiosity, and therefore the task was abandoned.

The stanzas, elegies, and other poetical quotations which so frequently occur in the original, M. Galland has indeed omitted; but such omission (at least in the humble opinion of the editor) is not to be regretted; for he thinks that to the European reader their insertion would have been an intolerable interruption to the narrative.

To understand or relish the superabundant metaphor of Oriental poetry, without some previous acquaintance with the objects on which it is founded, is impossible; and the attention of any reader but that of an enthusiastic Orientalist would soon become weary of consulting the multifarious notes and comments which must necessarily (to render it at all intelligible) accompany the translation of such a mass of rhyme as is contained in the *One Thousand and One Nights*; nor could these

notes often be made so clear and explanatory as to convey to persons who have not visited eastern countries a satisfactory conception of the figurative text. To tales already so voluminous a translation of the poetry would, by the general reader, certainly be felt as a burdensome accompaniment; since, if in rhyme, it must unavoidably swell into paraphrase, in which originality must be often obscured, if not lost. Metre will not bear the fetters of faithful translation; and the parodies, even cautiously extended, would occupy at least as many volumes as the tales themselves; to which in European estimation the editor apprehends that they would not appear either as an illustration or improvement.

The poetry of the One Thousand and One Nights is, however, not the composition of the authors of the tales, but a series of quotations from most of the Arabian bards, of whose works, good and bad, it affords a general specimen. From the copy in the Bodleian a well-chosen selection might perhaps be acceptable; but the poetical Orientalist should, to deal fairly with his reader, prefix to each version a prose translation as literal as possible: having then the substance of the original before him, Oriental ideas and imagery could be distinguished from European addition, and the peruser would be enabled to allot to the author and his parodist each their due share of praise. Even the brilliant efforts of Sir William Jones and Professor

Carlyle would not have been ill accompanied by prose translations. In their elegant parodies, what in the text filled only a few lines is frequently drawn out into very many; which, however beautiful and improving on the original thoughts, occasion them to be scarcely discernible even by an Orientalist.

Mr. Hole, in his ingenious remarks on the *Arabian Nights*, says he was told by gentlemen conversant in Oriental literature, that the tales abound not only with poetical passages but moral reflections, of which in M. Galland's translation scarcely a vestige remains; so that from the incidents alone no proper conceptions can be entertained of those flights of poetry or elegancies of diction which adorned the original, and render it an object of national admiration.

That the original abounds in flights of poetry is true; but, as before observed, they are not the composition of the authors of the tales, and would to the European reader have been wearisome digressions from the narratives, instead of being considered as illustrative improvements to them. As for elegance of diction, it is nowhere aimed at; nor but very seldom do any moral reflections appear in the *One Thousand and One Nights*. The whole of the tales are delivered in the plain, unornamented language of familiar conversation, adapted to the comprehension of the vulgar, such as was used by the story-tellers, who were most probably their inventors, and long their traditional

preservers: from their delivery, in all likelihood, and in their unstudied phrases, they were at length committed to writing.

Having relinquished the design of re-translating such tales as are given by M. Galland, the original of which appeared in Mr. Montague's MSS., the editor began upon the remainder; but vexatious indeed was his disappointment as an Orientalist, who had fancied that in seven volumes of an Arabic copy of the *One Thousand and One Nights* he possessed a treasure which would amply repay the labour of research, on discovering upon perusal that far the greater part of them was unfit to appear in an English dress. Very many of the tales are both immoral and indecent in the construction; and of others the incidents are too meagre and puerile to interest a European reader of any taste, however they might have been, and still may be, admired by the enshrined beauties of sacred harems, the auditors of an Oriental coffee-house, or the assemblage of a camp or caravan, as a pleasing relaxation from care or fatigue.

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PUBLISHERS' NOTICE.

One thousand copies of this Edition have been printed and the type distributed. No more will be published.

INTRODUCTION.

THE incidents and machinery of the One Thousand and One Nights being for the most part founded upon the religious tenets, superstitious opinions, customs, laws, and domestic habits of the followers of Mohammed, the Editor of these volumes has concluded that a summary description of them may not prove unacceptable to most of their readers, as it is presumed they will not generally be persons who may have paid much attention to such subjects. A brief account of the groundwork of the superstructure will enable such to judge of its general fidelity, and possibly may render the tales more interestingly amusing. Without some previous information in the mythology of the ancients, how partially understood, and, consequently, how little relished would be the writers of Greece and Rome! From a consideration that they may be useful to others, the Oriental scholar and reader of general research will liberally excuse what to them must otherwise appear as redundant pages; for the Editor does not affect to offer much that can be novel to learned curiosity.

Of the religion of the Mohammedans, their various sects, superstitious traditions and chimeras, the very learned and modest Sale, in the preliminary discourse

to his most faithful translation of the Koran, has given a detail never to be exceeded in authenticity; and of their domestic habits, customs, and character, the late much lamented, unassuming, and learned Dr. Patrick Russell has, in his *Natural History of Aleppo*, presented more accurate and minute delineations than are to be found in the works of most, if not all, eastern travellers. His observations were made gradually during the course of a long residence among the people he describes, nor has he ever permitted his imagination to give fanciful colouring to his portraits of men and things at the expense of judgment and truth. His knowledge of their language, and professional estimation as a physician, procured him that intimacy of acquaintance which few Europeans have had opportunities of forming with respectable Mohammedans.

In the following summary account of the Mussulmans, as also in the notes to the tales, the Editor has not scrupled to make a free use of the works of the above-mentioned faithful writers. He has also borrowed from the *Asiatic Annual Register*, which contains much interesting information upon Oriental subjects.

OF THE MOHAMMEDAN RELIGION.

The Mohammedans in belief are deists, being instructed by the Koran that God has no participator in His divine nature. Mohammed having borrowed the doctrines of his imposture partly from the religious code of the ancient Persians and Arabians, and also of the Jews and the Christians, some articles of faith belonging to the creeds of each are rendered incumbent upon the faith of his followers.

Besides the unity of the Godhead, they believe in the administration of good angels, in the malevolent opposition of Satan to the will of God, and his enmity to mankind. They are taught also to believe in the existence of a subordinate order of spirits named Jin or Genii, created of fire, who propagate their species and are subject to death, capable of future salvation or damnation, according to their faith and good or bad lives, whence Mohammed pretended that his mission was for the purpose of converting genii as well as mankind. The ancient Persians affirmed, and by most Oriental nations it is credited, that these genii inhabited the world before the creation of Adam, but, falling at length into general corruption, they were driven into the mountainous region of Caucasus, where they were finally reduced by Tahmuras, one of the ancient kings of Persia. These beings are of various denominations. Some are termed Genii, others Peries, some Deo, Dio, or Giants, others Ghole, Tucween, &c., &c., and have various offices and qualities assigned them in the fabulous legends and heroic poems and romances of the East, of which, as well as of the One Thousand and One Nights, they form the most considerable part of the machinery.

The Mohammedan tradition respecting genii corresponds with that of the Jews concerning a sort of dæmons named Shiddeem, whom some of the rabbins fancy to have been begotten by two angels, named Aza and Azael, on Naamah, daughter of Lamech, before the flood; and they say that these spirits, like the ministering angels, have wings, fly from one end of the world to the other, and have a knowledge of futurity, but are not immortal. They affirm, also, that some of them

believe in the dispensation of Moses, and that others are infidels and reprobate.

The Mussulmans are taught in the Koran that God has made revelations of His will to various prophets in writing, all of which it is requisite to believe. The whole of the sacred books are said to be one hundred and four, of which ten were given to Adam, fifty to Seth, thirty to Idrees or Enoch, ten to Abraham, and the other four, being the Pentateuch, the Psalms, the Gospel, and the Koran, were delivered to Moses, David, Jesus Christ, and Mohammed, whose revelation, being the seal of prophecy and mission, no other dispensation will be made. All the divine books, except the four last, the Mussulmans believe to be entirely lost.

The Mohammedans believe in a general resurrection and a future judgment, at which man will be doomed to happiness or misery according to his faith and actions in this life; but that the punishment of the Mussulmans will not be everlasting, as, after having expiated their sins by long sufferings, they will be released from hell and admitted into Paradise. According to a tradition said to have been delivered from Mohammed, the period of torment will not be less than nine hundred years in any case, nor extend beyond seven thousand. The magicians and the Jews, from whom Mohammed probably borrowed the doctrine, believed that after a long purgatory sinners would be released from torment at the intercession of their law-givers and prophets. Mohammed, in the Koran and his traditions, has been very particular in describing the various tortures of hell, which he says will be proportioned to the crimes of offenders, and proceed both from extreme heat and intense cold, but the slightest punishment will be to

have the feet shod with shoes of fire, the glow of which will cause the skull to boil like a cauldron. Of the Mohammedan Paradise some account will be seen in the notes to these volumes.

The zealous Mussulmans are rigid predestinarians, believing that whatever hath or will come to pass, either of good or evil, relative to nations or individuals, was from all eternity irrevocably fixed and recorded; God having predetermined not only the progress and fate of empires, but the adverse or prosperous fortune of every single person in the most minute particulars, as well as his faith or infidelity, and consequently his future happiness or misery. But, as this doctrine of absolute election and reprobation was thought by many of the Mussulman divines to derogate from the mercy and justice of God, several subtile distinctions and disputes arose, which have been the foundations of numerous sects under various leaders.

The fundamental points, however, of the Mussulman religion may be comprised under the following heads: The unity of the Godhead, that Mohammed is the last of the divine missionaries, morality of life, prayer five times at stated periods within the twenty-four hours, alms, fasting, and the pilgrimage to Mecca, a resurrection and general judgment. To dilate farther on the Mohammedan religion and its tenets, in the introduction to a book of tales, appears unnecessary. Sufficient has been said to give a general idea of those religious opinions which actuated the characters introduced by the authors of the *One Thousand and One Nights*. We will now proceed to give a summary account of the domestic habits which form the incidental groundwork of these volumes.

The Mohammedans are in general a temperate people ; as soon as they arise, which is most commonly with the dawn, they perform their morning ablutions and pray. About an hour afterwards, they make a slight breakfast of coffee, bread, honey, and curdled milk, sometimes in the harem, but oftener in the outer apartments. Persons high in office, or of distinction, either sit at home to transact business, or go abroad to make visits of negotiation or ceremony. About eleven a meal is served up, which may be called dinner. In the middle of the apartment and upon the floor a round cloth is spread for the preservation of the carpet, and upon this a very large tray, sometimes of silver, but commonly of copper tinned. Upon this saucers are placed symmetrically disposed, containing pickles, salad, curdled milk and salt, and all round near the edge are laid thin cakes of bread, and wooden, tortoise-shell, ivory, or agate spoons. They do not use knives or forks, the roast meat being usually so much done as to shred in pieces with the slightest pull of the fingers, or it is carved by an attendant, who helps the guests, and the cakes of bread supply the place of plates. A silk and cotton towel, long enough to surround the tray, is laid on the ground, which the company, when seated, take up over their knees.

After the table is thus prepared, a silver ewer and bason for washing the hands is brought round, by two attendants, to the guests, and the ablution performed ; each person says for himself a short grace in a low voice. The bason is large, and covered over with a perforated lid, through which the water runs as it is poured from the ewer, so that each guest washes

his hands in clean water, and the operation is not offensive to the eye or feelings of the company, as is sometimes the case at our tables in the use of water glasses after dinner. The bason and ewer have been adopted instead of them by our countrymen in the East.

The dishes are brought up covered, and are often numerous, consisting of a variety of kulleah (by Europeans corruptedly called curry) and pila, which are eaten with rice. Dr. Russell brought with him from Aleppo a list of one hundred and forty-one dishes, exclusive of syrups, creams, and confections. Mutton, veal, or beef, in small bits, roasted upon iron skewers, with slices of apple (green mango in India) or artichoke bottoms between each piece, is called kibbaub, and is a very palatable dish. Flesh minced small, mixed up with spiceries into balls, and roasted also upon skewers, forms another sort of kibbaub. Mutton or lamb stewed with gourds, roots, herbs, and chiches, is a favourite dish, and called yekhnee, resembling our harrico. Fowls, pigeons, quails, and other birds, are sometimes roasted, but often ragouted. Forced meats—composed of flesh, rice, pistachios, currants, pine-nuts, almonds, suet, spice, and garlic, are served up in a variety of shapes. This composition is called mahshee, and takes an additional name from the vehicle into which it is stuffed, as mahshee of mad apple, gourd, or cucumber. It is also enveloped in the leaves of the vine, endive, beet, or borage, and is then called yaprak. - A lamb thus forced and roasted entire is a dish not uncommon at feasts. They have several sorts of pies and of seasoned pastry spread into thin cakes, which are baked upon an

iron plate. These take their names from the ingredients or the inventor, often a man of distinction, for the Oriental grandees have some of them been as celebrated for their taste in cookery as many high personages of Europe. Sausages are made of any other flesh than pork. They have a great variety of sweet dishes, which are rather luscious, honey being used in them, and the pastry has too often a rancid taste from the long-kept clarified butter. Geese, ducks, and wild-fowl are not much in request, and but seldom eaten. Fish is generally fried, kulleahd (curried) or ragouted; if dressed whole, the bones are often softened or dissolved in the cookery by a preparation of quicklime. They have several sorts of soups, or rather gravies, for they are seldom used but as the latter for sauce to the rice or bread cakes.

Plates of sweet flummery, called faloudeh, are served by way of dessert, for they have seldom fruits at meals, generally eating them in the intervals, and last of all appears a large bowl of khoosh-aab (sweet liquid), which is a decoction of dried figs, currants, apricots, apples, cherries, or other fruit, with pistachio nuts, or thin small slices of the fruit swimming in the liquor; this is served cold, and with a few spoonfuls of it the repast concludes. They drink nothing but water at meals, and very often not till an hour afterwards; they do not drink healths, but wish health to a person after he has drank, and the compliment is returned by slightly touching the right temple with the fingers of the right hand extended, and wishing the continuance of health and long life. They sit but a short while at table, and if not choosing to eat more, or to wait the khoosh-aab, may rise without breach of good manners.

The host often invites to taste of particular dishes, and the removes are so quick that the guests by necessity, as well as complaisance, are often induced to eat of a greater variety than they would from choice. Rising from the dinner, the guests resume their places upon the divan, the ewer and bason are brought round again for washing the mouth and hands, after which coffee is served, and the pipe, kallian or hookah, is introduced.

The above description is of the tables of the grandees or wealthy persons; those of the inferior ranks vary accordingly. Among persons of middling condition the whole dinner is served at once: and when the masters have finished, the servants, after bringing the coffee and smoking apparatus, sit down to the remaining victuals. Excepting among people of the lowest class, however, who live mostly on vegetables, the quality of the dishes are nearly the same, being all highly seasoned with herbs and spices, especially the variety of the capsicum and other peppers.

Between one and two in the afternoon persons of distinction retire to the harem, and are not visible again till between three or four, and sometimes later, to take their sieste or repose. It is considered as a sanctuary, into which only the most urgent business dares intrude. He is in the harem, is an answer sufficient to silence the most importunate suitors.

The Mussulmans of rank sup soon after sunset, and supper is their chief meal, at which they frequently have company, or make familiar visits after it. The lower orders are rarely seen in the streets after night has set in, when most of the shops are shut.

At nocturnal assemblies they smoke incessantly, and

are regaled with coffee, sherbets, confections, and sweet pastry. Sometimes musicians, dancers, buffoons, or story-tellers, are hired to amuse the company; at others they converse, and it is common for those who have the ability to quote from their poets, or recite verses of their own applicable to the subjects discoursed upon. Conversation often takes a narrative turn, in which individuals relate their own adventures, and with them interweave the histories of their friends, their patrons, and competitors. If the class of learned men form part of the company, such often discuss speculative points of divinity, and are listened to with mute, though often forced, attention. In general the argument is carried on with temper, but not always, and seldom continues longer than till the master of the house, if of distinction, delivers his sentiments; servile complaisance generally leading a majority of the company over to whatever opinion he happens to defend. In matters of personal interest, however, this is not the case; the dispute grows warm, they talk loud, and contend obstinately. The characters of men in power are often in conversation treated with a degree of freedom that seems neither to court favour nor dread resentment. Women, or domestic affairs, are never the subject of conversation in company, whatever they may be among very intimate friends. At about ten o'clock, excepting upon festival occasions, the company break up, but select parties often sit, especially in fine moonlight nights, on the platforms in their gardens till a late hour.

The Mussulmans who are given to drink, do it professedly with an intention of producing intoxication, and therefore generally prefer to wine very strong

spirits, which they quaff off at one or two draughts; nothing appearing to them more absurd than the European manner of drinking out of small glasses, and sitting so long over one or two bottles of wine. Persons of rank addicted to liquor usually drink it privately in their harems, or in a retired apartment with their intimates, but strive in vain to conceal their convivial festivity. The middling and lower classes are obliged to proceed with caution in the indulgence of drinking, for they are liable to punishment if found intoxicated: it depends much on those in power to repress this offence against the law of the Koran by the influence of their own example. If a chief is strictly abstemious, his dependants are fearful of approaching lest their breath should betray them; but where that restraint is removed, his attendants are for the most part as debauched as himself. There are some who regard coffee and tobacco in the same light as intoxicating liquors, and conscientiously abstain from both, but the number of such is very inconsiderable.

In their religious exercises the Mussulmans are generally punctual, and their times of prayer are at daybreak, noon, a fixed part of afternoon, sunset, and a certain hour of the evening. When in their power they frequent the mosques; but if hindered by distance or business, perform their devotions in their houses, shops, or the open air, wherever they may happen to be. Before prayer certain ablutions are requisite, in the manner of doing which various sects differ, and among whom on this point exist as ridiculous disputations as Swift wittily reports of the Big-endians and Little-endians, respecting the just way of

breaking an egg. Friday is the Mussulman Sabbath, but less formally observed than that of the Jews or Christians, as the service at the mosque about noon is short, as are indeed all the devotions of Moham-medans. The shops are only shut during the hour of noontide prayer, after which people return to their usual occupations. According to the mode of eastern reckoning, the Sabbath commences on Thursday at sunset, when the minarets and front arches of the mosques are illuminated. On Friday, about half after eleven in the forenoon, the criers from the minarets begin to summon to prayers. At noon service begins, and sometimes a short sermon from texts of the Koran is delivered by the Imaum.

The grand fast during the whole month of Ramazaun is, in general, strictly observed by both sexes, who do not labour under the impediments which by law sanction the omission, such as extreme age, infancy, violent illness, &c. During this month, from dawn till sunset, they neither taste solid food, liquid, or use tobacco or perfumes, nor will the scrupulous even smell a flower. Persons of rank during the fast keep much within doors, dedicating the day to devotion, and reading the Koran and religious books. These suffer principally from the self-denial of coffee and tobacco; but persons who are under the necessity of walking about, and labourers exposed to extreme heat or cold, suffer greatly from thirst or hunger. As the Mussulman months are lunar, without any allowance to make them correspond with the seasons, in the course of thirty-three years the Ramazaun occupies the place of every month.

At sunset they drink a draught of water or coffee,

and after prayers sit down to breakfast; the other meals are made at intervals during the night, as regularly as in the day-time of the other months; in short, by the rich night is converted into day, and they visit more frequently and entertain more sumptuously than in any other month of the year. To the Ramazaun succeeds a feast of three days' continuance, immediately upon ascertainment of the appearance of the new moon, of which festival and the grand one of sacrifice, a description will be seen in the Appendix to these volumes. Besides observing the Ramazaun, the Mussulman devotees of both sexes impose upon themselves occasional fasts, but such mortification is not common. A regard to the established form of devotion is in general strictly observed by the Mohammedans, and the neglect or contempt of them is not deemed a mark of wit or superior understanding. Hence public decorum is preserved, and though religious as well as moral precepts may be too often violated in practice, they are always spoken of with respect, while an attempt to turn either into ridicule would be deemed ill-breeding. Their novelists, buffoons, and storytellers, however, in satirising affected devotees, and hypocritical men of the law, as in other countries, sometimes make free with the doctrines of religion itself.

The rage of making proselytes has much decreased among the Mussulmans, and they shew little respect to voluntary converts. In conversation on religious subjects they are very apt to charge Christianity with idolatry and a tendency to polytheism, and though they readily grant many things far above the comprehension of finite intelligence performed by the Deity,

it would be difficult for the most subtile missionary to give them a conviction of a Trinity. Though they esteem the Jews as far inferior to Christians, yet they regard the opinion of the former relative to the Godhead as more pure, it approaching nearer to their own. They permit liberty of conscience in their dominions, and tolerate the public exercise of the Christian and Jewish religions, with their respective rites and ceremonies. The different monks dress in their respective habits, go freely about their functions, and have their churches and convents.

The haughty superiority which the Koran leads its followers to assume over all of another religion, is observed to increase among the people in proportion to their vicinity to Mecca. Those of Constantinople shew it in a less degree than the inhabitants of Syria, and they than the people of Cairo, and onwards to Arabia, where contempt for other faiths is at its height. The tradition of cruelties exercised on both sides during the early religious wars between the Arabians and the eastern Christians, and with the crusaders of Europe, may probably, joined with superstition, keep up that hereditary rancour which the Mussulmans are said to bear towards Christians, but prejudices of the same kind certainly exist amongst the latter. As barbarous, as cruel, or worse than a Turk, are common expressions in Christendom; and though the Mussulmans allow Christians to build churches, and publicly exercise their religious functions in all their civilised territories, yet it may be questioned if even in a Protestant country of Christians, the erection of a mosque for the devotions of a Mussulman ambassador and his suite would not at this day be

regarded as a profanation, and endanger popular insurrections.

The life of the Mussulman is sedentary when not employed in war or travelling; but the youth of distinction have their exercises, though in cold climates they must be considered as bearing no proportion to the time spent within doors. Those who can afford to ride never walk but in a garden, and that saunteringly for amusement; nor do they ever ride singly for the sake of exercise, but sometimes with their attendants practise the *jerreed*, which is rather a violent one, on horseback. One person is pursued by another, who, when he has advanced to some distance at full gallop, darts at him the *jerreed*, a blunted stick about the thickness of a walking cane, and nearly three feet in length; the first horseman, looking round at his pursuer, when he observes him prepared to strike, endeavours to avoid the blow by bowing himself close to the horse's neck; the pursuer having launched his weapon, rides away, and may be attacked by any one who chooses to dart his *jerreed*. At this exercise they are very dexterous, especially in recovering the weapon from the ground without dismounting, by the help of an hooked switch. This mock engagement is common, and a very pleasing show to spectators, for they manage their horses with great adroitness, so as to avoid contact when at full speed, and seemingly in the most confused disorder. They have also the equestrian game of *choughaun*, which is, the Editor apprehends, what was in England called *mall*, and that the street now called *Pall Mall* was the place of performing it. The antagonists, so many on each side, carry long wands, the ends of which are similar to maces used at billiards,

with which they strike balls to a goal ; in this exercise, dexterity of horsemanship, strength, and agility are fully displayed. The sports of the field are little followed, and never as a chase. The game of all kinds is driven into a narrow space by people hired on purpose many days before the hunt, if it may be so called, commences, and the fowling-piece, the match-lock, the spear, arrow, and club, with the assistance of dogs, soon accomplish the desired havoc, though often with danger, and many accidents to men, horse, and pedestrians. Hawking is a favourite amusement, but this, as well as hunting, from its expensiveness, is confined to the governors of extensive districts.

The Mussulmans of rank, though formal in their ordinary deportment, are certainly courteous, and polite, and affable in their address to inferiors. In the presence of superiors they are attentive, silent, and submissive ; no provocation whatever can but seldom make them forget the respect they owe, or disconcert the seeming steadiness of their temper ; they feel but conceal their emotion. By education they acquire a habit of controlling passion, which acquires strength in the progress of life ; and those who have gradually risen to eminent stations, possess a dignity and self-command not often seen among those who have a better direction for conduct than the Koran.

The religious and men of the law, who may also be called the *literati*, are proud, pedantic, and reserved in their address ; but they can, when their interest is concerned, be complaisant, though with awkwardness. The merchants are formal, but sociable ; they affect a plainness of dress and manner, making little outward show, but in their houses are expensive and magnificent.

Those who are connected with men in power in business imitate them in splendour.

The common people, when unawed by the presence of superiors, are apt, on slight provocation, to become obstreperous and abusive; the contending parties approach each other, terms of bitter reproach are reciprocally lavished, with great vehemence of gesture, voice, and action, but they seldom come to blows; the fray rests here, and is often renewed for days together till the scolding ammunition of one party is exhausted, or the combatants are reconciled. During these brawls, the family history of each party is disclosed, and their abuse is rather that of their relations than themselves. The Asiatic scolders would make a figure among the brawlers of an English contested election; however, though thus prone to rage among themselves, when their interest requires it they have great self-command, and can assume the semblance of perfect resignation.

The Mussulmans are charged by Europeans with transacting all their concerns on the narrow principles of self-interest; in an intercourse merely political or commercial the charge may, in a certain degree, be applicable to both parties. Did the manners and customs of each admit of familiar intercourse, it is probable that both would be led to think of each other in a more liberal manner; distrust would insensibly give way to confidence, but the unsociable distance mutually kept up by both meeting only on ceremonial occasions, as wary negotiators, or bargain-making traders, has hitherto prevented this, nor is it likely ever to be otherwise. Mussulmans and Christians seldom or ever associate but in the artificial characters of life.

Hospitality has always been enumerated among the

eastern virtues, and still subsists in most parts of Mussulman dominion. The Mussulmans are certainly a domestic people, and their chief pleasures are to be found within the precincts of their own family, as in the way of public diversions or festive dissipation there are few temptations to draw them from home. The parental and filial duties are highly revered, and kindness towards kindred is manifest in adversity and to their widows and orphans. Gaming and drunkenness are vices by no means so common among Mohammedans as Christians, and instances of infidelity to the marriage bed are but rare; upon the whole, whether it be ascribed to the influence of political or religious institutions, or to the absence of many temptations which in Christendom too often lead to the violation of better laws and a purer faith, there are no descriptions of mankind, *under their own governments*, by whom many of the private and domestic virtues are more cherished or prevalent than among the Mohammedans.

Resignation under the misfortunes common to humanity, as well as unexpected political reverses, is very remarkable among the Mussulmans, being observable in every rank of life, from the possessor of a throne to the wandering forager of the desert, but this must not be imputed to insensibility. Their belief in predestination inspires them with fortitude in adversity, but they do not neglect the means of succeeding in their walks of life, or of avoiding impending dangers, unless in guarding against the plague, which precaution is looked upon as impious by the generality, though they practise inoculation. They believe every event to be preordained, but that the Almighty who created man liable to diseases, created likewise remedies for

their cure. That *everything* is predetermined by God is an article of faith seldom contested by the Mohammedans in common life, though a subject of endless controversy as to its operation among the learned. This tenet is, however, most practically called in by sufferers for their consolation when only it can be of real service.

The children of Mussulmans of high rank are educated at home under private tutors; hence they are taught to read and write, with arithmetic; also to ride, and military exercises. The Koran, its commentaries by the divines of their parents' sect, the works of favourite poets, with those of some few ethical writers and historians, are generally the whole of their studies. Some few are taught mathematics and astronomy, but these sciences have long been upon the decline in the Mohammedan world.

The youth of middling rank are sent either to public or private day-schools; the former are generally near a mosque, from the foundation of which the teachers have a salary, and receive a gratification from the parents of scholars according to their circumstances. The boys are conducted to and from school by servants, or by the master, who visits often the houses of his employers to inquire how the pupils behave at home. He is highly revered, and the usual resort of women to keep lads in order is, by threatening to complain of them to their tutor.

Colleges for adolescent students exist in the principal cities, but they are few in the present day (though, during the khalifat of Bagdad, they were numerous and munificently endowed), and may be more properly called seminaries of religion than science; they are chiefly

frequented by the poorer class, who dedicate themselves to the service of the mosque or the law. The endless ramifications of Arabic philology, school divinity, and jurisprudence, are the principal studies at a college. The salary of the professors is generally very small, but the respect paid them by pupils is very great, they in general being as much under control as their menial servants.

Both colleges and schools, as well as mosques, have been for the most part founded by princes or rich men, from motives of public good or piety; others have been erected by devotees, in whose descendants the guardianship is lineally continued, and as the lands dedicated to the support of such foundations are generally held sacred, they have become often a welcome support to the family of a founder. In Turkey, Dr. Russell informs us, that the Osmanli, or noble Turks, are induced to form pious foundations, as the right of nominating trustees enables them to secure to their family a certain revenue which is held sacred from confiscation by the government.

† The literature and science of the Mussulmans, though rapid in its progress, and at the acme far superior to what then existed in Christendom, has not since the khalifat of Al Mamoon, who succeeded his father, the renowned Haroon al Rusheed, A.D. 813, received much improvement.

In the infancy of the Moslem empire, the Arabs paid no regard to any other studies than those of their language and religious law. It was not till about the middle of our eighth century that they found leisure for learning, when Al Munsoor, the second khalif of the Abasside dynasty, encouraged it, as did

his two immediate successors. Mamoon was the most eminent patron of literature and science among the Mussulmans. He collected many Greek manuscripts, and liberally rewarded the translators]whom he employed. From that period till the decline of the khalifat Bagdad was the resort of learned men of every religion, and a taste for literature was happily diffused through the Moslem dominions, which occupied the greatest part of the civilised world.

Of the sultans and ameers, who, in the decline of the khalifat, founded kingdoms, many continued to patronise learning; and those of Syria are entitled to a share of the honourable distinction, for not only among domestic feuds, but amid the bloody ravages of the crusades, literature was patronised under the Attabek, the Fatimite, and Ayoobite dynasties. Upon the abolition of the Egyptian khalifat, in 1285, it still met with encouragement under the Mamaluke princes of Egypt, upon which Syria was dependent, until the reduction of Cairo by Selim, emperor of the Turks, in the beginning of the 16th century. It does not appear, however, that much was added to the stock transmitted from the Arabs, if we except history and poetry; the former, of course, has accumulated with time and events; but a Mussulman general historian copies almost verbally from the one of whom he chooses to be the continuator, and we meet with nothing new till we arrive at the compiler's own time; for, till then, he cannot fairly be called an author. The poets are numerous, and have been daily increasing: as to write verse is reckoned an accomplishment. In what can properly be termed science, little if any

improvement has, however, been made since the reign of the Khalif Al Mamoon, as before stated, during a period of nearly one thousand years.

Philology, theology, and jurisprudence, comprehending the numerous commentaries on the Koran, constitute the principal objects of what is by the Mohammedans esteemed learning. The writers on these branches have anciently been so numerous, that modern students are occupied merely in collecting the opinions of their ancestors, but without venturing to remove anything from the enormous heap of learned lumber.

Astronomy, once a favourite study among the Mussulmans, is but little understood, and almost wholly neglected, though many books on the subject are preserved in their libraries; but notwithstanding the aid which they borrowed from the Greeks, few improvements appear to have been made in this science. At present, the ability of calculating an eclipse obtains for the possessor the reputation of being a most profound astronomer.

Judiciary astrology still maintains its credit not only with Mohammedans but throughout the East, and pretenders are always found to make advantage of popular credulity, but probably many of its professors may also believe what they teach. The great men often retain an astrologer among their dependents, and by his advice as to auspicious or unlucky days, engage in or suspend every business, public or domestic. The astrologers pretend to foretell events from an inspection of the horoscope, and predict wars and other public *ies*. Their almanacs are neatly written in inks *us* colours, and are divided into several columns,

containing the Greek as well as the Arabian months, the signs of the zodiac, and days of the week. Two other columns are allotted to astronomical remarks, the lucky and unlucky days, rules for preserving health, &c., and at the top of all is traced a horoscope for the year. For setting out upon a journey, engaging in any business, and even letting blood or taking physic, a preference is given to certain days of the week. By statesmen this attention to astrology is often used as a plea for delay in negotiations, or settling business which they wish to avoid.

Magic or sorcery is still believed in and pretended to be practised, as also geomancy, augury, and sortilege, though these occult sciences are expressly forbidden by the Koran. The influence of evil eyes is generally believed as well as witchcraft, and guarded against by talismans and amulets by persons of all ranks. The former consist of certain cabalistic characters engraven on stone, metal, or other substances, which it is not necessary to carry constantly about the person, for they may be deposited in particular places with equal success as to their effect, in which respect they differ from the amulets, which are always worn on some part of the body. They are composed chiefly of the epithets of the Deity, as the merciful, the omnipresent, &c., &c., verses of the Koran, prayers, or the like, written upon very small rolls, which are placed in silver or gold cases, and worn as bracelets, or in the turban; and by the ladies a number of these cases set with jewels are strung together, and worn like a sash across the shoulder.

Recourse is had to charms for the cure of disorders, the bites of snakes, and other reptiles. Dr. Russell

mentions one employed at Aleppo to protect houses from musquitos, which he describes as follows :

“This charm consists in certain unintelligible characters contained in a little slip of paper, which is pasted upon the lintel of the door, or over the windows. The charm, or rather divine gift, has descended hereditary in one family, which distributes the papers gratis on a certain day of the year, and some of the gravest effendees are employed in writing them previous to the anniversary. On the appointed day the people repair to the house early in the morning, and to each in turn is delivered the papers required, together with a quantity of paste sufficient to fix them up. Certain conditions are indispensably necessary to give efficacy to the charm ; the person receiving it must be fasting, and preserve inviolable silence till after the paper has been fixed in its proper place. It may be easily conceived that a multitude, parched with thirst, and crowded together in a May morning, some pushing forward, others endeavouring to return with the prize amid an hundred obstacles ; the mischievous petulance of such as mingle in the concourse merely to provoke others to a breach of the conditions ; and the hard task of the females to remain mute amid numberless temptations to scold, should in the end prove favourable to the musquitos. The effendees who distribute the papers go through their part with admirable solemnity of countenance ; and in most of the Turkish houses of lower rank, those and other papers of the like kind may be observed pasted up.”


Mathematics seldom make a part of modern Musulman education, so that, with very few exceptions,

the science may be said to exist only in the writings of their ancestors who translated Euclid. In practical arithmetic they are sufficiently conversant; and their men of business, without the aid of pen and ink, make calculations with an exactness that surprises an European, while the Mussulman wonders that the former should unnecessarily waste paper. Natural history and the experimental part of physics have made no progress in the East for many centuries. Geography is little studied, and they have no good maps. History is not much read, as the Mohammedans give themselves little concern about the past events of their own, and in general shew no curiosity after those of other countries. They are astonished at the travelling research of Europeans into antiquity, and attribute their visits of ruins to the selfish motive of discovering hidden treasures; but it was not always thus, and occasionally an exception is met with to this apathy. They have some valuable historians, more faithful possibly than those of the West, for they do not dive too much into the motives of statesmen for the facts which they relate.

Of the sister arts, one alone is esteemed reputable by Mohammedans. Superstition has banished in a manner sculpture and painting; and music, confined almost to those of the most disreputable professions, is rather tolerated than encouraged. Poetry still continues to be admired, and every well-educated Mussulman writes verses; but modern poets never attempt any performance beyond a love elegy, a short tale, or an epigram.

The Greek physic was introduced among the Mussulmans at the same time with the Greek philosophy,

and both were generally cultivated by the same persons; hence the term *hakeem*, used for physician, was formerly in a more extensive sense employed to express a philosopher or man of science, which the modern practitioner is far from being, though he retains the title. His practice, in general, consists in specious trifling; he enforces a scrupulous observance of all the minutiae of regimen, harangues in technical terms, and temporises ingeniously with the prejudices of a patient and nurses. In acute distempers he seldom ventures to administer a medicine of powerful operation. Of anatomy the Mohammedans have little knowledge; what they do acquire is from reading and not from dissection, and both anatomy and physiology remain precisely to them in the same state as transmitted by Galen. So far from improving either, few of the doctors are tolerably acquainted with what is contained in their own books. A ready invention, however, admirably supplies the defect; they change the site of the viscera, vary the distribution of nerves and blood-vessels at their pleasure, and when necessary can create new bones unknown in the European skeleton. On all these points they harangue plausibly, and introduce the names of Galen, Hippocrates, and Avicenna, in support of the most absurd and ridiculous opinions. Their ignorance of the circulation of the blood leaves them quietly in possession of the ancient doctrines held sacred before that most important discovery. They have a copious *Materia Medica*; and their prescriptions generally consist of a farrago of ingredients, in which precious stones, pearls, bezoar, and leaf gold, are often included. Of chemistry they know little, but are firm believers in the alchemist's



pretension of transmutation, often attempted by their literati and medical men at the present day.

That polygamy is allowed by the Koran every one knows, but few are acquainted with the limitations commanded by Mohammed, for it is a received opinion that he granted to his followers an unbounded plurality of women; whereas, according to the express words of the Koran, no man can legally have more than four, whether wives or concubines. The corrupt manners of his followers, many of whom, especially those of high rank, indulge in unbounded excesses, are no arguments against so plain a precept; nor yet the example of Mohammed himself, who assumed peculiar privileges in this and other points. In making the above limitation the legislator of the Arabs was guided by the decision of the Jewish rabbins, who advise the number of wives to be limited to four, though their law confines them not to any certain number.

Notwithstanding the sanction of polygamy the great majority of the people have only one wife, and though some of the middle class may have two, or one and a concubine, still their number is comparatively small. It is only in the upper ranks of life that plurality is indulged to a very numerous extent, and never by the Turks, Persians, and Arabs, in their own countries, to that Solomon-like excess to which it has been carried by the sovereigns and grantees of Hindustan, their descendants.

Meerza Abu Taleb, a respectable native of Lucknow, the capital of the province of Oude, who visited Europe in 1799, and resided nearly two years in England, in a vindication of the liberties of Asiatic females against the witty and just remarks of one of our

best-informed countrywomen, which was translated from his Persian and published in the Asiatic Annual Register for 1801, speaks of polygamy in Hindustan as follows :—

“The opinion that the men of Asia have generally three or four wives is very ill-founded, for in common they have only one. Out of a thousand there will be fifty persons, perhaps, who have from one to two, and ten out of these who have more than two. The fear of the bad consequences of polygamy makes men submit with patience to the times of separation from the *equal wife* as much the better way; for from what *I know*, it is easier to live with two tigresses than two wives.” By the term *equal wife*, Abu Taleb means the first taken in marriage, who is always of adequate rank in life with her husband. “To the European women,” says Abu Taleb, “polygamy seems a grievous oppression, and they hold those very cheap who submit to it, but in truth the cause of this law and custom is the nature of the female sex themselves, which separates them from the husband the several last months of pregnancy and time of suckling; and besides these, the Asiatic women have many other times for being separate from their husbands. This privilege not being allowed by English law is, indeed, a great hardship upon English husbands; whereas, the Asiatic law permitting polygamy does the husband justice and wrongs not the wife; for the honour of the *first and equal wife* is not affected by it; those women who submit to *marry* with a *married* man not being admitted into the society of *ladies*, as they are never of high or wealthy families, no man of honour ever allowing his daughter to make such a marriage.

The mode in which these other wives live is this: they who are of a genteel extraction have a separate house for themselves, like kept mistresses in England, and they who are not live with the *equal wife* like servants, and the husband conveys himself to them at times in a clandestine manner. Besides, these wives cannot invade any of the rights of the *equal wife*, for though they and their children are by law equally entitled to inheritance, yet since the *equal wife* never marries without a very large dowry settled upon her, all that the husband leaves goes first to the payment of that dowry, and often nothing is left for his heirs." Such is the reasoning of a native Asiatic upon polygamy, who also gives eight reasons for his opinion that the women of the East enjoy superior advantages to those of the fair sex in Europe. The whole are curious, but irrelative to what is here professed to be treated upon.

The Mussulmans in general are married, or at least betrothed, very early, often in infancy, and the alliance is most commonly projected by the parents without the parties seeing each other. Matters being agreed upon by the parents, proxies are appointed to adjust the dowry and other articles of the marriage contract, which is drawn up by an imaum, who demands of the one proxy if he be willing to take the woman to wife, and to pay such a sum for her portion, and of the other if he be satisfied. Answers being returned in the affirmative, their hands are joined by the imaum, who pronounces a short benediction. A purse containing, or supposed to contain, the sum stipulated, is then delivered to the father of the bride, the contract is regularly signed and sealed, and the ceremony concludes

by the imaum's reciting some appropriate verses from the Koran. The cauzee then grants his license for the nuptials, which is written either on the back of the contract or separately, to which he affixes his seal.

It now remains with the bridegroom to fix a day for the reception of his bride, which is often years after the contract, the parties either waiting for the age of puberty, or till their parents are in circumstances to defray the expenses of the wedding in a way suitable to their rank, which sometimes never happens, and in this case the female is doomed to celibacy with the title of espoused wife.

All difficulties being over in the way of celebrating the nuptials, about ten days previous to the bride's being conducted to the house of her husband, invitations are sent to the male relations and friends from the house of the bridegroom, also from that of the bride to the females; and all who are invited, whether they go to the feast or not, accompany their congratulations with a present. For several days continual entertainments, at which attend hired bands of vocal and instrumental music, dancers and buffoons, are given without any intermission but that of a few hours for absolutely necessary repose during day and night. The houses are adorned with the richest carpets and cushions, and the court-yards in the evenings blaze with illuminations, transparencies, and fireworks.

To the money paid by the bridegroom a sum is added by the father of the bride proportionate to his circumstances, the whole of which is laid out in apparel, jewels, plate, and furniture for the lady, whose property the whole is considered, independent of her husband. Three days before the union these paraphernalia are

sent ostentatiously displayed in grand procession to the house of the bridegroom.

On the day preceding the nuptials, the hannah, described in the notes, is applied at the bath separately by the bride and bridegroom, and on this occasion the entertainments at their houses are as splendid as possible, and a magnificent supper is sent from the house of the bridegroom to the bride's.

On the nuptial day in Turkey the women go in procession from the bridegroom's house to fetch the bride about three in the afternoon; but in Hindustan this is generally performed at night, and the bridegroom with his friends in all the state they can command accompany the cavalcade.

The bride having been brought home, accompanied by her mother and several other female relations, takes possession of the harem amid the acclamation of the women; refreshments in profusion are served up, and female performers, singers and dancers, amuse the company, who join in the chorus of stanzas composed by way of epithalamium. The men feast in the outer apartments, and have also bands of music, but do not join in the chorus, it being reckoned effeminate to sing, though some of the voluptuous among the orientals of rank do so as well as play in private; and many of the inferior class give way to their taste for harmony, without reserve or regard to the opinions of the rigid observer.

A wedding, says Dr. Russell, is one of the principal opportunities which the women have of displaying their wardrobe, and for this reason they bring variety of apparel along with them, and change their dress two or three times. In Hindustan they do it more fre-

quently, often nine times during the nuptial assembly, especially the bride, whose last suit is always the richest, over which she wears a veil of red gauze, striped with gold or silver.

When the night is far spent, the bridegroom, being dressed in fresh apparel, and having a deep fringe of gold foil or thread depending from the turban, which completely veils him from head to the knees in front, is either carried in a superb litter, or walks in procession round the court-yard attended by all the company. He is preceded by music and torch-bearers, who all at intervals make loud shouts of exultation as they march. The fringe above-mentioned is called *serah*, and among the royal or enormously rich is often composed of valuable pearls instead of gold thread. At the gateway of the harem the attendants leave him, and being here received by his female relations, he is conducted to the entrance of the nuptial chamber, the women singing and dancing before him. The bride, veiled and supported by some of her relations, appears standing, and the attendants for some minutes affect to prevent the bridegroom's advancing, but at length he prevails, and conducts her into the apartment, where they are left together.

The music now recommences among the guests in the separate male and female companies, who continue feasting till morning. If the marriage is consummated the first night, the *oorse* or wedding-feast at the bridegroom's house properly finishes the next day, and the bride's relations return home, as also the other guests; otherwise the relations and some of the more intimate friends remain. The nuptial rejoicings among the connections of the married couple follow, and are con-

tinued for many days; open house is kept, and the men entertain a succession of company, while the ladies receive congratulatory visits from their female friends and acquaintance.

The people of the East, of whatever nation and on whatever occasion, never display so much festivity and profuseness of expense as at a marriage, especially that of the eldest son. The custom is sanctioned by scriptural antiquity, and practised both by Jews and eastern Christians. In India the natives are at a loss to account for the little ceremony with which European marriages are conducted among the highest ranks in our settlements, as indeed they are at the absence of show and magnificence in all our institutions, whether civil or religious, compared with their own splendid expenditure. Much might be said on this subject, but this is not the proper place.

The above description is to be understood of the first marriage of an opulent Mussulman with his equal in rank. The additional nuptials are celebrated in a way less costly, and those with inferior women or slaves with little or no magnificence. The expense lavished upon marriage feasts among those of middling condition is beyond all proportion to their fortunes, so that often the happy pair have little or nothing left after the celebration of the nuptials but the jewels and trinkets of the bride. These, however, are a security against immediate want, as intrinsic worth in the value of eastern ornaments is never sacrificed to fashion. They are generally solid and free from alloy, so as to become a resource in times of necessity, which however is frequently productive of much domestic unhappiness. Being the absolute property of the wife, and not alien-

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able without her formal consent, should she refuse to pledge them, the husband has sometimes recourse to harsh usage, which is not always confined to middle rank, though the grandees have less difficulty in obtaining the woman's consent. Their wives being possessed of a superfluity of jewels, feel less at parting for a time with such as would lie unused in a casket; but the woman of inferior rank, who is accustomed to dress every day in all her trinkets, cannot appear among her female friends without betraying the necessity which obliged her to resign them. From this, however, female vanity becomes co-operative with discretion in the preservation of what is often the only support of herself as a widow and of her children.

The following account of part of the marriage festivity at the nuptials of vizier Alee, reputed son of the late vizier Asoph ad Dowlah, nabob of Oude, by an English gentleman, is extracted from the Asiatic Annual Register for 1804, and as it shows the splendour of the Hindustanee Mussulman upon such an occasion as we have been describing, cannot be unacceptable, since the authority for the description is not to be doubted. The writer was Mr. L. F. Smith, then aide-de-camp to the nabob. His letter is dated Lucknow, February 28, 1795:—

“I shall give you an account of the celebration of an eastern nabob's marriage, to which I was invited. It was the nuptials of vizier Alee, the eldest son, real or pretended, of nabob Asoph ad Dowlah, the present nabob of Oude, whose capital is Lucknow; I say real or pretended, as rumour confidently asserts that the nabob is incapable of having children, though his seraglio contains above five hundred of the greatest beauties

in India. All his children are by adoption, and they amount to about sixty in number, thirty-two sons and twenty-eight daughters. Pregnant women are purchased or beguiled into the *seraglio*, where they lay in; if of a son, a royal salute is fired, which proclaims the birth of a young nabob; if a daughter, the public knows nothing, as women are in this country considered merely as a piece of necessary furniture to ornament the harem; and the birth of a daughter occasions no joy to the father. Judging from his own conduct, he foresees the treatment his child will experience when she is consigned to the animal love of another; that they will be merely slaves in purple and fine linen, and never allowed to step beyond the precincts of the *zenana*, except upon occasional visits to some female friend; nor ever suffered to behold the face of man besides their master's, for they cannot be called husbands without outrage to the term, except through the latticed windows of their high-walled prisons called *zenanas*. The bridegroom was about thirteen, dark-complexioned and not handsome, the bride about ten, reported to be still darker and still more ordinary.

“We went in the evening to the celebration; our party consisted of about four ladies and twelve gentlemen. We went all upon elephants caparisoned. On the plains which border upon the city of Lucknow the nabob had pitched many tents, among which conspicuously appeared two large ones, made of strong cotton cloth, lined with the finest English broadcloth, cut in stripes of different colours, with cords of silk and cotton. These two large tents cost five lacs of rupees, or above fifty thousand pounds sterling; they were each about an hundred and twenty feet long, sixty

broad, and the poles about sixty feet high, and the walls about ten feet high. The walls of one of the tents were cut in lattice-work for the women of the nabob's seraglio and the principal native nobility to see through.

"In front of the large tent, destined for our reception, and that of the principal nobility of the nabob's court, was a large awning of fine English broadcloth, called in this country a shaumeana, supported on about sixty poles covered with silver. It was about an hundred feet long, and the same in breadth.

"When we arrived the good-humoured nabob received us very politely, and conducted us to one of the large tents destined for the men, where we sat for about an hour. He was covered with jewels, to the amount of, at least, two millions sterling. We then went out and sat under the shaumeana, which was lighted up with a couple of hundred of elegant Europe girandoles, and as many shades with wax candles, also many hundred flambeaux. The glare and reflection was dazzling and offensive to the sight. Here were above an hundred dancing-girls, who went through their elegant, but rather lascivious dances and motions, and sung some soft airs, chiefly Persic and Hindu-Persic, or Hindustanee.

"About seven at night the bridegroom vizier Alec appeared, loaded so absurdly with jewels that he could scarcely stagger under the precious weight. We then mounted our elephants to proceed to a rich and extensive garden, which was about a mile off. The procession was grand beyond conception; it consisted of above twelve hundred elephants, richly caparisoned, drawn up in a regular line like a regiment of soldiers.

About a hundred of the elephants, which were in the centre, had covered and open seats, called ambarcees and howdahs, lashed on their backs, which machines were covered with silver, and the trappings of the most gorgeous embroidery hanging almost over the whole of the bodies of the elephants. In the centre was the nabob mounted upon an uncommonly large elephant, covered with cloth of gold, and a rich howdah laid over with gold, and studded with precious stones. On his right hand rode the British resident at his court, Mr. George Johnstone, and on his left the young nabob vizier Alee. The other English gentlemen and ladies, and the native nobility, were intermixed on the right and left.

“On both sides of the road from the garden to the tents were raised artificial sceneries of bamboo-work very high, representing bastions, arches, minarets and towers covered with lights in lamps, which made a grand and sublime display; and on each side of the procession in front of the line of elephants were dancing-girls, richly dressed (carried upon platforms supported by men called bearers), who danced as we went along. All these platforms were covered with gold and silver cloths; and there were two girls and two musicians on each platform; the number of these platforms were about a hundred on each side of the procession.

“All the ground from the tents to the garden over which we moved slowly along was inlaid with fireworks, and, at every step the elephants took, the ground burst before us, and threw up artificial stars in the heavens, to emulate those created by the hand of Providence; besides innumerable rockets and hun-

dreds of wooden shells that burst in the air and shot forth a thousand fiery serpents, which winded through the heavens, illuminated the sky, and turned a dark night into bright day, assisted by the light of the bamboo scenery. The procession moved on very slowly to give time for the fireworks, which were inlaid in the ground, to go off; and the whole of this grand scene was farther lighted by above three thousand flambeaux, carried by men hired for the occasion. In this manner we moved on in stately pomp to the garden, which, though only a mile off, we took two hours to reach.

“When we arrived at the garden-gate we descended from the elephants and entered the garden, which we found illuminated by innumerable transparent paper lamps or lanthorns of various colours suspended to the branches of the trees. In the centre of the garden was a large edifice, to which we ascended, and were introduced into a grand saloon adorned with innumerable girandoles and pendant lustres of English manufactory, lighted with wax candles. Here we had an elegant and sumptuous collation of European and native dishes, with wines, fruits, and sweetmeats; at the same time above a hundred dancing-girls sung their sprightly airs and danced their native dances. Thus passed the time till the dawn, when we all returned to our respective homes quite delighted and wonderstruck with this enchanting scene, which surpassed in splendour every sight of the kind beheld in this country. The affable nabob rightly observed, with Asiatic vanity, that such a spectacle was never before seen in India, and never would be again. The whole expense of this marriage feast, which was re-

peated for three successive nights in the same manner I have described, cost above three hundred thousand pounds."

It is impossible for the editor to avoid representing to his readers the reverse of fortune which has attended the bridegroom, at whose marriage the above splendid show was displayed. Upon the death of his reputed father he acceded to his dominions through the support of the ambitious mother of his predecessor, and a few courtiers, who hoped that from his consciousness of the nothingness of his title, all power would be committed to their hands; but they were disappointed; the youth was not to be controlled, and would be his own minister. As might be expected, he directed his views and his actions to destroy those families who had only aggrandised him from the hope of elevating themselves. Discontent soon followed, and his partisans were the first to complain to the English government of Bengal, who, for the sake of peace, had acquiesced in their choice of vizier Alee as the sovereign, and to request assistance to set him aside. In this reference, and that of restoring the nabobship to a legal heir, though too late for their having any honourable motive assigned to them, they were joined by the almost unanimous voice of the people. The governor-general, Lord Teignmouth, visited Lucknow; the spurious son of Asoph ad Dowlah was deposed, and his brother Saaudut Alee Khan placed upon the musnud. With humane consideration, however, to the manner in which vizier Alee had been brought up, and the splendour he had been used to from his infancy, a very princely pension was allotted for his support, and a palace at Benares fixed for his residence,

to which he retired. Here he was not contented, but engaged in plots against the life of his successor, which, being detected, it was judged prudent to remove him to Calcutta. Upon receiving intimation of this decision he became desperate, treacherously killed Mr. Cherry, the English resident at Benares, upon a visit, and after putting to death some other English gentlemen, attempted to raise an insurrection in the country. Being defeated he fled across the river Jumna, and sought an asylum with the rajah of Jeypore, who delivered him up to the Bengal government, by which he is now kept prisoner at Fort William. A full account of these transactions is given in the Asiatic Annual Register of 1799.

The hurry of nuptial celebration being over, the married pair are left to find comfort or misery during the remainder of their union in their agreement or discord with each other. Of the happiness of married life, observes Dr. Russell, even in countries where strangers are admitted to familiar intercourse, it is difficult for a mere spectator to form a just estimate. The conjugal state in Turkey would, at first, seem to be divested of some of its most elegant and endearing attributes. The husband is treated with reverential ceremony, and maintains an austerity in his own demeanour, discouraging to the lively sallies of easy cheerfulness. The most intimate acquaintance carries no privilege of admission to those social domestic hours as in Europe, where the wife gracing the feast adds dignity to her husband by attention to his friends; while, in Asia, those female powers which conspire to polish the manners and enliven society, languish from want of exercise, and are little cultivated. But these

and many other circumstances, which European imaginations will readily suggest, make little impression on persons who, having never been taught to consider them as requisites to happiness, can hardly be supposed to repine at not possessing them. More refined pleasures enjoyed in freer countries have their correspondent pains, and the Mussulman is content in his ignorance of both.

If some allowance of this kind be made, the conjugal state may, perhaps, be deemed not less happy in general in the last than in other countries. The women, strangers to the courtesy of European manners, are, according to their own notions, treated with a civility from which tenderness is not wholly absent: circumstances inseparable from humanity give them importance in the harem. As the family increases, the mother's care becomes of more consequence, and the Mussulmans, who are by no means deficient in parental affection, esteem and cherish the domestic virtues, on which so much of their own quiet, as well as the welfare of their own children, necessarily depends. Where affection fails on the man's part, habit still retains its power; appearances are preserved, and the risk, especially in small harems, of disturbing domestic peace, is a bar to the introduction of a rival. In age the women are respected by the husband, or find consolation and support in their children; and as the majority of people have but one wife, few in proportion suffer the mortification of total neglect.

That the parties before marriage are strangers to each other, a circumstance of all others the most irreconcilable to European opinion, unpropitious as it may seem in speculation, is shewn by experience to be

of less consequence than can well be conceived by a European. The essentials requisite to connubial happiness are everywhere, though under different modifications, nearly the same, and in number, perhaps fewer than overweening delicacy would make them. It must be granted that a couple till then unacquainted, find themselves at the first interview in a situation which sanctifies the most unbounded intimacy; and no doubt the punctilio of the sex suffers more violence than where a series of nameless attentions have long preceded; but it soon becomes the endeavour of both, under the impulse of nature and rational custom, to realise their respective preconceptions, and moderate in expectation, they do not industriously render their condition unhappy by ideal refinements, which lead to inconstancy and discontent. The matrimonial conjunction of opposite tempers is not confined to Asia; nor does there seem to be in fact a greater proportion of domestic unhappiness, fairly imputable to that cause, than what may be found in countries where the sexes enjoy the inestimable privilege of free choice, grounded on previous intimacy.

Such was Dr. Russell's opinion respecting the mutual comforts of the sexes in matrimony, according to the Mussulman code; and from his long residence at Aleppo in the course of his practice as a physician he had ample scope for observation, being admitted to terms of intimacy in the most respectable families. Abu Taleb, the Mussulman of Hindustan already quoted, will not allow that European women enjoy superior privileges to those of Asia, and argues as follows, that in eight points {the latter have more advantages both by law and custom.

“First, their power over the property and children of the husband by custom. The men of Asia consider the principal objects of marriage, after the procreation of the species for the worship of God, to be two: the one, to have their money and effects taken care of; and the other, to have their children brought up, so that they themselves, being left entirely disengaged from these concerns, may turn their endeavours to the attainment of their various pursuits. The chief part, therefore, of whatever wealth they acquire they give in charge to their wives, and thus the women have it in their power to annihilate in one day the products of a whole life. Although this seldom happens, yet it is often the case, that where the husband, having amassed a large fortune in youth and power, has delivered it in charge to his wife, and requires it back in his old age and necessity, she does not allow him more than sufficient for his daily support, and lays the rest up in a place of security for her children. So great is the power they possess as to the disposal of their children, that frequently they are brought up without any education, or die in childhood; for the women, on account of their little sense, are seldom willing to part with their children by sending them to school, or to let them acquire experience by travelling; and when they fall sick they give them improper medicines, by the advice of their confidants, or, from their softness of heart, indulge them in whatever it is the nature of the sick to take a longing for, and thus they often cause their deaths.

“Second, their power by custom as to the marriage of their children and the choice of their religious faith. If the husband wishes to give one of them in marriage

to a person the wife disapproves of, the match does not take place, but the other way it generally does. All the children, both male and female, from being mostly in company with their mother, and looking upon her as their protector against their father, whom on account of his wishing to have them educated they consider as their tormentor, follow the religious tenets of their mother, and become estranged from their father. It often happens where the wife is a sheeite (the sect of Alee), and the husband a soonnite (the sect of Oommir,) that the children, having become sheeites from the instruction of the mother, speak disrespectfully of the soonni sect in their father's presence; and he who all his life never bore such language from any person, but was ever ready to put the speaker to death, has no resource but patiently submitting to hear it from them, as on account of their want of understanding they are excusable; and thus by frequent repetition, his attachment to his faith is shaken, and in the course of time he either entirely forsakes it or becomes lukewarm in it.

“Thirdly, the authority of the ladies over servants. The servants of the male apartments, though the keeping and changing of them is in the hands of the husbands, through fear of exposing themselves to the displeasure or complaints of the wife when she finds a proper opportunity by their committing some faults, which servants are continually doing, are more obedient to her than their master; and the servants of the zenana, whom the wife has the power of retaining or turning off, stand so much in awe of their mistress, that many of them pass their whole lives without ever once coming into the presence of the husband; some

of them never perform any service for him at all, and those who do, enter not into discourse with him : and the women are so obstinate in this respect, that their husbands never can turn off one of the zenana servants ; for his very complaint against them is a recommendation to favour, and his recommendation has the effect of complaint by subjecting them to their mistress's resentment. Contrary to this is the situation of European ladies, who have not their own will with their children and servants, but live more like free and familiar guests in their husbands' houses, and the household establishment being in common to both ; if any part, as the carriage, for example, is employed by the one, the other has to wait for it till it is disengaged : of this there is no doubt, that if a quarrel happens between an English husband and wife, the wife has to leave the house and seek her dinner either at a father's or a friend's ; whereas in Asia, it is the husband that has to go out, for frequently the utensils of cookery are not kept in the male apartments.

" Fourthly, the freedom by custom of the Asiatic women from assisting in the business of the husband, or service of his guests ; whereas this is generally the duty of European wives, whether their husbands be of a genteel business, such as jewellery, mercery, perfumery, or of the more servile ones. I have seen many rise from dinner to answer the demands of a purchaser : and although all these duties are not required of ladies, yet some, especially the entertaining of guests, carving and helping the dishes at table, and making the tea and coffee, are generally performed by them. Now the Asiatic ladies have no such duties at all.

" Fifthly, the greater deference the Asiatic ladies

find paid to their humours, and their prescriptive right of teasing their husbands by every pretext, which is considered as constituting an essential quality of beauty; for if a wife does not exercise this privilege by frequent practice, but is submissive to her husband's will in everything, her charms very soon lose their brilliancy in his eyes. Thus, when a wife goes to visit her parents, she will not return to her husband till he has come himself several times to fetch her, and being as often vexed by her breaking her promise. Every day when dinner is served, pretending to be engaged she keeps her husband waiting, and does not come till the meat has grown cold, and delays in the same manner at bedtime: for returning quickly from her father's house is considered as a sign of fondness for her husband; and coming soon to dinner they think betrays the disposition of a hungry beggar. In these and such like cases the husband has nothing for it but patience; nay, it even pleases him. I have known of many beautiful women, constant in their affections and obedient to their husbands night and day, of whom, from not having these qualities, the husbands have quickly been tired, and unjustly deserted for the sake of plain women who possessed them.

"Sixthly, the greater reliance placed upon the wife's virtue by the Asiatic husbands both by law and custom; for as to European ladies, although they can go out of doors and discourse with strangers, yet this is not allowed unless they have a trusty person along with them either of the husband's or the father's; and sleeping out all night is absolutely denied them, contrary to the way of the Asiatic ladies, who, when they visit a lady of their acquaintance, though their

husbands be entire strangers, are not attended by any person of the husband's or father's, and they spend not only one or two nights, but even a whole week, and in such a house, although the master is prohibited entering the apartments where they are, yet the young men of fifteen belonging to the family, or relations under the name of children, have free access, and eat with and enter into the amusements of their guests.

"Seventhly, their share in the children by law; for if a divorce happens, the sons go to the father and the daughters to the mother, contrary to the custom here; where, if a divorce takes place, a wife who for twenty years may have toiled and consumed herself in bringing up her children, has to abandon all to the father, and, full of grief and affliction, leaves his house.

"Eighthly, the ease both by law and custom with which the wife may separate herself from her husband, when there may be a quarrel between them without producing a divorce. Thus the wife, in an hour's time after the dispute, sets off with the children and her property to the house of her father and relations, and until the husband makes her satisfaction, she does not return, and this she can always do without a moment's delay.

"Besides these eight, as above noticed, of the superior advantages which the Asiatic women enjoy over the European, there are many others omitted for brevity's sake. What has been said is enough for people of discernment."

It would be impertinent to anticipate the reflections of the reader upon Abu Taleb's comparison; therefore no remarks are offered. It may be necessary to men-

mosaic, or with large slabs of different colours. This is called the attaby, and is allotted for the pages in waiting. The rest of the floor intended for the divan is raised a foot and a half higher, and terraced. The divan is formed in the following manner: across the upper end and along the sides of the room is fixed a wooden platform, four feet broad and six inches high; upon this are laid cotton mattresses exactly of the same breadth, and over these a covering of broadcloth trimmed with gold lace and fringes hanging over to the ground. A number of large oblong cushions stuffed hard with cotton and faced with flowered velvet are then arranged on the platform close to the wall; the two upper corners of the divan are furnished also with softer cushions half the size of the others, which are laid upon a thin square mattress spread over those of the cloth, both being faced with brocade. In Hindustan these form what is called the musnud, and are often very superb, being often of the richest tissues, brocades, or velvets, sumptuously embroidered, and even ornamented with flowers in pearl and precious stones.

“The corners, in this manner distinguished, are held to be the places of honour, and a great man never offers to resign them to persons of inferior rank. The terrace floor below the platform being first matted, is covered with the finest carpets of Persia or Turkey. Thus completed, the divan is kept extremely neat, and serves for the reception of company; the guests according to their rank being placed more or less distant from the distinguished corners; while such as are not entitled to sit in the presence of the grandee remain in the attaby, or stand

at one end upon the carpet. In India the carpets are often covered over with white calico or muslin.

"At the upper end of these rooms there is sometimes a light wooden kiosk projecting from the body of the building, and supported in the manner of a balcony. It is raised a foot and a half higher than the floor of the divan, of which it forms a continuation, and is decorated in the same fashion. It is nearly of the same breadth, but the ceiling is lower, and having windows on the three sides, is more airy.

"The state apartments on the ground floor have seldom more than a row of windows on one side, corresponding to which, on the opposite side, are an equal number of cupboards with doors painted like the ceiling. Some of these apartments have a fountain in the attaby, or space below the divan, and terraced floor, and there is usually a large basin or fountain in the second court.

"The apartments of the principal officers are handsome and spacious, but not magnificently furnished. Such as are allotted to the inferior officers of the palace being small are encumbered with luggage, but by the help of an additional mattress and coverlet the divan at night can be converted into a commodious bed. The pages and menial servants are, for the most part, badly lodged, several being obliged to sleep in one chamber, which at the same time is so filled with baggage, that it is impossible to prevent litter, or preserve that airy cleanliness requisite in a hot climate.

"The harem, or quarter allotted to the women, consists of a large court, communicating with others much smaller, in which are the bath, the private kitchen, laundry, and other offices. Part of the

principal court is planted with trees and flowering shrubs; the rest is paved or flagged. At the south end is a square basin of water with jet d'eau, and close to it, upon a stone mustâbee or platform, raised some feet, is built a small pavilion; or the mustâbee being only railed in, an open divan is occasionally formed upon it. In the middle of the mustâbee is frequently a small fountain surrounded by a mosaic pavement, which, being constantly wetted by the jet d'eau, displays a variety of splendid colours, and the water as it runs through marble channels roughened at the bottom, in its return to the basin produces a pleasing murmur. Where the size of the court admits of a larger shrubbery, temporary divans are placed in the grove; or harbours are formed of slight latticed frames covered by the rose or the jasmine: the rose, shooting to a most luxuriant height, when in full flower is elegantly picturesque.

“Facing the basin on the south side of the court is a wide, lofty, arched al kobbe (alcove) about a foot and a half above the pavement, and entirely open; it is painted in the same manner as the apartments, but the roof is finished in plain or gilt stucco; and the floor, in the middle of which is a fountain with a jet d'eau in its centre, is paved with marble of sundry colours. A large divan is here prepared in the manner already described, but being intended for summer use, chintzes and Cairo mats are employed instead of broadcloth, velvet, and carpets. It is called by way of distinction *The Divan* (the name of the apartment it belongs to being affixed when any other is mentioned), and by its north

aspect, and a sloping painted shed projecting over the arch, being sheltered from the sun, offers a delightful retreat in the hot months. The sound not less than the sight of the jet d'eau is extremely refreshing, and if there be a breath of air stirring, it arrives scented by the Arabian jasmine, the hennah (*Lawsonia inermis* of Linneus), and other fragrant plants growing in the shrubbery, or ranged in pots round the basin. There is usually a small room or cabinet on each side of the alcove, neatly fitted up, and serving for retirement.

"On another side of the court is the kaah, suited for those sultry hours when the reflection from the stone walls and pavement is too strong in the divan. This hall, which is spacious, is nearly of a square form, and covered in the middle by a dome supported on three wide arches. The pavement or attabee under the dome is marble, and in the centre there is a round fountain with jet d'eaues. The rest of the floor is raised the ordinary height for divans, and the edge and front of the steps are usually faced with marble of different colours; while the back corners of the hall being separated by wooden partitions form two small rooms, which are also called kubbe, leaving three large spaces under the arches for divans. The kaah is always richly fitted up, and may occasionally be rendered delightfully cool by laying the whole attabee under water. In these, as in all the other apartments, except those of state, a shelf goes quite round the rooms within three feet of the ceiling, on which are arranged china bowls, intermixed with vessels of silver and crystal.

"The divan (al kubbe) and the kaah are considered as common. The private apartments of the ladies

occupy the other buildings with which the court is surrounded. The principal rooms all look into this court, and are well lighted and airy, being refreshed by ventilators in the wall. They are also richly ornamented, but unless there happens to be a yard belonging to the harem, the back rooms are small and dark. It is seldom that the sides of the court are of equal height, but they never exceed one storey. The bed-chambers are generally on the ground floor; those above are called *marubba*, and, being reserved for ceremonial occasions, are large and handsomely furnished. Stone stairs on the outside lead to the upper rooms, and are sometimes shaded by a vine. At the landing-place also there is a seat shaded in the same manner. Some of the *marubba*, or upper chambers, have handsome kiosks.

“Under the *divan al kubbe*, and some of the other apartments, are excellent vaults, and still lower is a large reservoir of water supplied either by pipes from an aqueduct, or filled early in the spring by water-carriers. When filled the mouth of the reservoir is stopped, and the water reserved for the hot months, when, by means of a leaden cup and a rope, it is drawn up perfectly clear and deliciously cool. It is usually drank in this state throughout the summer, although suspected by some to be less wholesome after remaining stagnant two or three months. These reservoirs are called *sahreege*.

“The houses of the retired gentry are built, as far as their circumstances allow, on the plan above mentioned, upon a smaller scale in respect to the outer apartments, but in those of the harem there is less disproportion, as it is in the comforts of their families

that men look for their own, who are not employed in the management of the state.

“The houses of the principal merchants seldom have an outer court, the entrance being immediately from the street. The outer apartments are small, furnished in a plain but neat manner; these serve only for the reception of familiar visitors in a morning, or at supper, the chief meal of the orientals, made generally about sunset; for on extraordinary occasions the apartments of the harem are made use of, which in point of elegance often rival those of the palace, and sometimes surpass them in china and carpets.

“The houses of the middle rank have seldom more than one court, but many of them have a kaah or summer apartments, and all have a divan, with a little garden or a fountain before it. In this respect their habitations are airy, and kept tolerably neat. From these a gradation may easily be imagined down to the houses of the lowest class. But it may be remarked that the meanest of them are seldom without a divan, and have at least a few bushes planted in the courtyard by way of garden. Their best room is rudely painted, and the shelf near the ceiling is ornamented with copper utensils instead of china.

“The roofs of all the houses, except where the apartment is domed, as is the case generally with the kaah and bath, are flat, and terraced with a composition of tar, ashes, very small pebbles, molasses and sand formed into a mortar, which in time becomes as firm as rock, and will stand when the rafters which first supported it are decayed.” Of this the editor has in India seen many instances. These flat roofs are screened and separated by parapet walls, against which are raised

sloping sheds to retire under in case of the dew falling, to prevent sleeping upon the terraces in hot weather. Open pavilions of slight wooden work are often erected upon them, or awnings pitched to intercept the dew. So easy a passage from one house to another would in some countries prove an irresistible temptation to house-breakings, which are seldom committed in that way. As to illicit attempts of another kind, a prevalent notion that leaping over the parapet of a neighbour's terrace is not less ignominious than robbing his house, joined to the chance of discovery by persons on the adjoining terrace, proves a better defence against gallantry than the height of the wall.

But to return to the harem and its internal economy. Here the editor must again have recourse to the valuable work, Dr. Russell's *History of Aleppo*, in which we have the truest picture of Mussulman manners yet represented to our view; all he utters is the language of simplicity and truth. In his descriptions are no flights of imagination or fanciful conjecture on what he had not the means of penetrating into.

Dr. Russell justly observes, that "however desirous a traveller in Turkey (it is the same throughout the Mohammedan world) may be to learn the character and domestic manners of Turkish ladies, he might have said Mussulman, he must expect to meet with various obstacles to his researches. The regulations of the harem oppose a strong barrier to curiosity; inveterate custom excludes females from mingling in assemblies of the other sex, and even with their nearest male relations they appear to be under a restraint from which, perhaps, they are never emancipated, except in familiar society among themselves.

“In conversation the Mussulmans seldom talk of their women, and a stranger has few opportunities of introducing a subject which they seem studious to avoid. Some information indeed may be obtained from the Jewish and Christian women, who have occasionally access to the harems; but their accounts must be received with caution, and due allowance made for religious prejudices, as well as for the eastern propensity to fable.

“All travellers who have visited the Levant (the East in general might have been said) have more or less experienced these obstacles to inquiry; and hence it is the less remarkable, that the relations concerning Mohammedan women met with in some of the best books of travels should often be found contradictory or defective, without impeachment either of the writer's diligence or veracity. Sensible from experience that neither a tolerable knowledge of the language, nor familiar intercourse with the natives, can wholly surmount difficulties, which others have encountered with fewer advantages, it may be proper to bespeak indulgence for incidental errors in the following sketch of Mohammedan manners, in which are introduced a few domestic circumstances that professional privileges afforded opportunities of observing in the interior of the harem.

“To the description already given of the part of a mansion allotted for the harem, it may be added, that close to the outer door there is an aperture in the wall about two feet from the ground, into which is fitted a narrow wooden frame, and the middle space filled up by a hollow wooden cylinder, placed vertically on pivots, so as to be easily turned round. This wher^l

being divided by one or more horizontal partitions, and open on one side from top to bottom, serves to deliver dishes from the kitchen, or to receive small parcels without opening the outer door, or the person being seen on either side by each other. The partitions are movable, and may be taken out occasionally for the reception of larger parcels. Females who have business at the harem summon the attendants within by rapping gently on the wheel, but if not answered readily, they exercise the knocker of the door with great violence. It may be remarked that the doors of the great harems from morning to sunset are seldom locked, on account of the constant succession of people coming and going; but the case is different in smaller harems and in inferior houses, where there is no separate quarter for the women; of these the master of the house not only shuts the street door but carries the key along with him.

“To the harems of the great belongs an officer, who superintends all affairs without doors relative to the harem, and commonly has one or two boys under him, who have access to the apartments, and are employed by the ladies in carrying messages or in other petty services. These boys generally are black slaves, but not eunuchs. Their principal is sometimes a eunuch; but except in the service of the bashaws, the office is more commonly bestowed upon a trusty white slave, or on a domestic of advanced age.

“None of the ordinary menial servants ever approach the door of the harem, unless the superintendent, or one of his attendants, is present; and all females who have business with the ladies, as well as physicians and other medical persons, must apply to him for admit-

tance. Even the grandee himself does not presume to enter till he has been announced, in order to give time to prepare for his reception by those who, according to custom, ought not to appear before him unveiled: and upon certain occasions, as when the harem entertains a large company, he being apprized beforehand, does not go near the harem till the guests have left it.

“The remark of Abu Taleb confirms the above-mentioned privilege of the Asiatic ladies, not to be intruded upon by their husbands when entertaining company. This Mussulman assures us such exclusion extends to days and nights. A European husband would certainly feel rather uneasy under such an interdiction.

“Women of distinction pass much of their time at home. They have a bath for ordinary occasions within the harem; the purchase of household necessities does not lie within their province, and mercery, drapery, and trinkets are either sent for from the shops to be chosen, or are brought in by female pedlars. They are not, however, idle within doors. The superintendence of domestic affairs, the care of their children, with their needle and embroidery, furnish ample employment.

“They are taught when young to read and sometimes to write the Arabic, but are very apt to neglect both, so that reading is not a common female amusement, and is never a study. Exceptions, however, do occur. Devotion does not appear to take up much of their time; they never go to mosque; and, excepting the elder ladies, and those who have been at Mecca, they are not so punctual in their prayers as the men.

“Amid domestic occupation, serious or amusing, the

ladies find themselves fully employed, and seldom complain of time hanging heavy; but various occasions call them abroad. They visit near relations several times in the year, also when in childbed or in sickness. They assist at nuptial and funeral ceremonies; and at established hours go to visit their physician at his house when the case does not require his attendance at the harem. Thus women above a certain rank are more or less engaged, while those of the lower class are obliged to go to market, &c. Within doors they play at draughts, chess, and other games, but merely for amusement. In the winter evenings they are entertained by bands of hired musicians, story-tellers, and drolls.

“They often visit gardens in the vicinity of the city, hired for the day. On these occasions the divans in the summer-houses are furnished from their own, and cooks, &c., are sent to prepare an entertainment. The superintendent of the harem, with his servants, attends at the gateway to prevent the intrusion of strangers, and the ladies are at liberty to walk about negligently veiled. They leave town about dawn of day, and return at sunset. Their numerous slaves and servants avail themselves of the opportunity to make merry, and the day is considered as one of licensed frolic. Musicians, dancers, and buffoons are among the female attendants, and their music and choruses may be heard at a considerable distance. The gardener has little reason to wish for parties of this kind, being by no means recompensed for the mischief done to his fruit trees, the branches in blossom being broken without mercy, or the fruit gathered before it is half ripe. They also pay stated

visits to the tombs of their relations and celebrated holy men, as well as to the residences of sacred living devotees, to whom they carry offerings, and whose prayers they entreat for the welfare of themselves and families.

“Criminals implore mercy in the name of the harem. The officers of justice do not presume to enter the door of a harem, but in the presence of the shekh of a district, *i.e.*, the religious magistrate, and even then not without giving time for the women to veil; and these privileges are equally enjoyed by Christians and Jews.”

Dr. Russell assures us that boys have free access to the harem till sixteen or seventeen, and this authority is confirmed by the Mussulman Abu Taleb in his vindication of the liberties allowed to Asiatic ladies, already quoted.

In common, the men of rank do not eat with the women, but in private life they share their meals together. Persons of distinction in public employments leave the harem early in the morning, and, excepting two hours after noon, pass most of their time in the outer apartments. Those, however, who have but little business, and the luxurious young men of all denominations, lounge many hours in the harem. Some allowance for this is made to youth for some weeks after marriage, but an effeminate character, which is by no means respectable among the men, is far from being acceptable among the women. The presence of the men at unusual hours in the daytime lays the whole harem under restraint, and, however some favourite may be gratified by the attention of her lord, the rest of the women are apt to lament the

liberty they are deprived of by his remaining too much at home.

The great men are attended in the harem by female servants, in the same manner as by their male domestics in the outer apartments. The other ladies, as well as the daughters, occasionally bring the pipe and coffee, but they do not remain standing, and if not desired to sit down retire.

It is seldom that all the ladies of a harem are seen by their lord assembled, unless they happen in the summer to be surprised sitting in the divan al kaah to enjoy the cool air. At his approach they rise up, but if desired return to their places, and resume their work. However loquacious they may have been before he entered, a respectful silence ensues the moment he appears; a restraint which they feel the less from their being accustomed to it almost from their infancy.

Though the presence of the man may impose silence on the younger ladies, he always finds some of the elderly matrons ready enough to entertain him should he be disposed for conversation. In this manner he learns the domestic news of the town, which, though rarely a topic of discourse among the men, is circulated by female pedlars and the domestics of the harem. The former supply the ladies with gauzes, muslin, embroidery, and trinkets, and moreover have the art of collecting and embellishing all kinds of private anecdote. The latter are not less talkative nor more secret, but possess also a licensed privilege of speaking freely to the men, which they perfectly know how to exercise. This license is particularly used by nurses who gain a permanent esta-

blishment in families; the foster sister remaining attached to the harem, and in time succeeding her mother. In the hours of retirement the men converse also with the ladies on their own domestic affairs, and amuse themselves with their children. When they wish to be more retired they withdraw to another apartment with the lady to whom it belongs, into which no person presumes to enter uncalled.

The ladies, especially those of rank, appear reserved in regard to their husbands, and Abu Taleb has fully described this part of their conduct.

Dr. Russell concludes his most informing remarks upon the condition of the Mussulman females by observing that they are not so rigorously confined as is imagined by Europeans in general, and his observation is confirmed by Abu Taleb. It may be added, that habit and the idea of decorum implanted in infancy and strengthened by custom render their restraints unirksome. Their ignorance of the female privileges enjoyed in many parts of Europe precludes any mortifying comparison; and even when informed of these privileges they do not appear very desirous of a liberty which, in many instances, they regard as inconsistent with their notion of female honour and delicacy.

In the case of divorce, Abu Taleb, in his vindication of the state of women in Asiatic, or rather Mussulman wedlock, observes, "that the fair lady, his adversary in argument, pleaded strongly for the superior advantage enjoyed by the European wife. The power of divorce, says he, being in the hands of the husband, is ordained by law, but not practised; for if a great offence (he means adultery) be the motive to divorce a

wife, if it be proved against her, she receives punishment by order of the magistrate or from the husband, with the concurrence of *her* relations (death or a severe flagellation); and if the offence be of a trivial nature, such as a difference of temper or unsociability, the husband punishes her by leaving the female apartments, and living in his own. But the reason for divorce being at the will of the husband lies in the very justice of the law, and the distinction of the male sex over the female, on account of the greater share they take in the management of the world; for all the laborious work falls to their lot, such as carrying heavy burthens, going to war, repulsing enemies, &c., and the women generally spend their lives in repose and quiet. Nevertheless, if the wife establishes a criminal prosecution against the husband, such as an unfair distribution of his time among his wives, or a diminution of the necessaries of life, she can obtain a divorce in spite of him."

Dr. Russell ascribes it to frugal considerations that divorces are not more common among the middling people; as, among other inconveniences, the woman when divorced reclaims her dowry, and if the husband should choose to marry another, it is attended with new expenses. In the superior ranks of life divorces are also rare. The mediation of relations, and the reciprocal interest of the parties, unite to prevent a separation, from which the husband is likely to derive no advantage that he might not obtain on easier terms; he can take another wife or purchase a new slave as a concubine.

The parties separated may easily come together again should the man repent any time before the

expiration of three months, until which the power of taking her back rests with him. After this period she may refuse to return, and is free to marry whom she pleases. The power of the man, however, is limited to two divorces, for if he divorce her a third time, he cannot take her back till she shall have consummated a marriage with another man, by whom, after the term prescribed by the Koran, which is three months, she must be legally divorced. Notwithstanding the liberty allowed, divorces are very rare among the Mussulmans, they being reckoned disgraceful to the men as well as the women.


The wives and principal concubines have each their respective apartments and attendants; the kitchen is in common, but they have separate tables, visit each other, and cultivate intimacy as inclination leads them. They receive their relations and female friends in their own apartments, and separately return their visits. It is on gala days only that all the ladies of a harem assemble, or are invited abroad together.

The first, or, as Abu Taleb calls her, the equal wife (in rank), is usually denominated the *sit al kebeeree* or chief lady, and claims a certain degree of respect from all the rest. Sometimes it happens that the spacious harem of high families or rich merchants may be inhabited by the wives of a father and married sons at the same time, or by those of brothers after the father's death. In the first case the right of *sit* is conceded to the wife of the father, in the second it continues with her as widow, or is assumed by the first lady of the elder brother. By this regulation, though not invariably observed, contests of precedence are obviated, and deference to the opinion of the *sit al*

kebeeree being founded on national custom, her power on a variety of occasions is usefully exerted. A Mussulman matron viewed in the character of sit, and successful in her administration at the head of a numerous family, is a most respectable personage in the East. The sultana-mother in Turkey, and the mother-begum in Hindustan, have often great influence in the state; and the dowagers of families in gradation of rank commonly are regarded with a deference too often denied to those of similar condition in Europe, where a widow must leave the mansion, and conform to a reduced income, very inadequate to her rank as the relict of a prince, a nobleman, or wealthy commoner.

The Mussulmans, and indeed all the Asiatics, marry at an early period. Alliances are often projected by the parents in the infancy of their children, who are betrothed by proxy, and their marriage is concluded when they become adults. In such case the parties may have opportunities of seeing each other in family visits during childhood; but in general they are mutually strangers till their nuptials.

As soon as a youth, where infantine betrothment has not taken place, approaches the age of puberty, the parents are anxiously desirous of his marrying; and the choice of a bride is commonly left to the mother, who engages the assistance of her female acquaintance. The baths, the gardens, and other ceremonious occasions on which women associate, afford opportunities to the matrons of seeing the young ladies. The men trust the whole of courtship to their female relations, and it rarely happens that they are deceived; at least it is never attempted to conceal any visible defect of the woman.



When a lady is delivered, she is placed on a bed supported by cushions, and receives congratulatory visits from her female relations and friends, who talk incessantly; and if the child be a male, especially the first born, the crowd of visitants is very numerous: even female musicians are introduced, which absurd practice is sometimes attended by dangerous consequences. When the child is a female, they are more moderate in their rejoicings; there is no music, and fewer visits or messages of congratulation.

Boys are circumcised between the age of eight or ten, sometimes later, but very seldom earlier. The ceremony is performed at home, where feasting and rejoicings are made for several days; and among persons of rank or fortune they are very splendid. The boy receives presents from his relations and those invited to the celebration, by whom he is attended in solemn procession through the city, accompanied by musicians, standard-bearers, and armed men. It is customary for people of condition to have two or three of their dependants' children circumcised at the same time, which adds to the pomp of the cavalcade.

It is usual when a person is deemed near his end to call in one or two shekhs (officers of the mosque) to pray and recite portions of the Koran at the bed of the sick. In the expiring moments the attendants turn the face of the dying person towards the kibleh or point of Mohammedan prayer, that is, towards Mecca. At the instant of expiration, the women who may be present give the alarm, and are soon joined by all the females of the family in a loud chorus of lamentation, which is called wullwulleh: in this the men take no share, but assume a resigned silence, and

retire to sorrow in private. Some of the near female relations and friends, upon hearing of a death, repair to the house, and the wullwulleh is renewed upon the entrance of each visitant into the harem.

The corpse is kept no longer than is necessary for the preparations of interment, which seldom require more than a few hours. The body, after being washed by persons whose business it professionally is to do it, is wrapped up in a winding-sheet of white cotton, and laid in a covered bier, over which is thrown an embroidered pall, upon which is often sewn a piece of the cover of the holy house of kaabeh of Mecca. Some of the deceased's best wearing apparel is placed over all; and at the funerals of the young of either sex, flowers are strewed on the bier.

The acquaintance as well as the kindred and household attendants and dependants of the deceased accompany the funeral cavalcade; which of course is often splendid, and proceeds as follows. A number of the officiators at the mosques, carrying tattered banners, walk first, incessantly repeating Allah, Allah!—that is, God is God—in a sort of chant; next comes the bier, surrounded by others of the above description, who, in a loud voice, chant certain appropriate verses of the Koran. The bier is carried by porters, employed on purpose, who are occasionally relieved by such persons as think it meritorious to lend their assistance: immediately behind the bier the male relations and acquaintance walk in ranks, and after them the women and female slaves closely veiled, led by the chief-mourner, supported by two attendants. She occasionally utters the most dismal shrieks, which are chorused by the wullwulleh of the other women, often

hired for the occasion. In this order the procession advances in a quick pace to the courtyard of the mosque, where the bier being set down, a funeral service is read by the imaum. It is the first chapter of the Koran, which follows:

“In the name of God, the merciful, the forgiving. Praise be to God the most clement, the sovereign of the day of judgment. We worship thee, to thee we look for support. O direct us in the right way, in the way of those to whom thou hast been gracious, not of those against whom thou hast been incensed, or those who are in error.”

The procession then proceeds in the same order to the burial-ground, generally on the outskirts of the town; here the corpse is deposited in the grave in a reclining posture, being propped up by earth laid behind, with the face turned towards Mecca, and flag-stones are placed to prevent the soil's falling in upon the body. This done, the imaum recites the following service:

“O man! of earth thou wast at first created, and to earth thou dost now return: this transitory abode having been the first step of thy progress to the mansions of eternity. If in thy actions thou hast been beneficent, God will pardon thy transgressions; and if thou hast not, still the mercy of God hath no bounds. But remember what thou didst profess in this world, that God was God alone, and that Mohammed was his messenger; also thy belief in all the prophets and apostles, and that the forgiveness of God is amply extended.”

The last exhortation is owing to a belief of the Mussulmans, that immediately upon being laid in

the grave, the corpse is reanimated and questioned by two angels respecting the faith. Of these angels an account will be seen in the notes.

This service being over, the imaum takes up a handful of earth and throws it into the grave ; after which all who stand near do the same, pronouncing at the same time a short benediction, concluding thus : “ From God we came, and to God we must return.” This ends the ceremony ; after which the grave is filled up, and the company retire in procession to the house of the deceased, at the gateway of which they disperse for their homes.

The graves of the Mussulmans are generally covered with brick stuccoed over, or stone, in an elliptical form, and a stone is erected at each end. On the top of one is the sculpture of a turban for a man, or the female head-dress for a woman : on the other is carved an Arabic or Persian inscription, containing the name of the deceased, with a verse from the Koran, or a couplet conveying the date of the person’s death. The letters are cut in relief, and either gilt or painted white upon an azure ground. The sepulchres of the founders of mosques, schools, and other works of public benefit, such as caravan-seracs, large reservoirs, and gardens for public use ; also of royal personages, governors of provinces, and distinguished holy men ; are often erected in a court of the building, or a garden belonging to it, and are frequently magnificent. Over the grave is raised a mustabee or platform of considerable extent ; in the centre of which rises a dome, and under it is placed the tomb. Several of these mausoleums are amongst the most superb fabrics of the East, and have generally considerable estates settled to maintain a

mosque, cells for the officiating devotees, who pray for the soul of the founder ; a school, and often a market, —the hire of shops, and the duties of which, form part of the fund for repairs and support. These are always walled round, and have generally a sumptuous gateway.

Near relations, both male and female, but each sex separately, visit the sepulchre on the third, seventh, and fortieth day after an interment ; also on its anniversary, when prayers are offered for the salvation of the deceased, and victuals and alms distributed to the poor. The men make no alteration in their dress as mourning : the women lay aside jewels, and dress in their plainest garments, twelve months for a father, and six for a husband ; but these terms are not always observed.

ARABIAN NIGHTS ENTERTAINMENTS.



Arabian Nights Entertainments.

INTRODUCTORY CHAPTER.

THE chronicles of the Sassanians, ancient kings of Persia, who extended their empire into the Indies, over all the adjacent islands, and a great way beyond the Ganges, as far as China, acquaint us, that there was formerly a king of that potent family, who was regarded as the most excellent prince of his time. He was as much beloved by his subjects for his wisdom and prudence, as he was dreaded by his neighbours on account of his valour, and well-disciplined troops. He had two sons; the elder Shier-ear, the worthy heir of his father, and endowed with all his virtues; the younger Shaw-zummaun, a prince of equal merit.

After a long and glorious reign, this king died; and Shier-ear mounted his throne. Shaw-zummaun, being excluded from all share in the government by the laws of the empire, and obliged to live a private life, was so far from envying the happiness of his brother, that he made it his whole business to please him, and in this succeeded without much difficulty. Shier-ear, who had naturally a great affection for the

prince his brother, gave him the kingdom of Great Tartary. Shaw-zummaun went immediately and took possession of it, and fixed the seat of his government at Samarcand, the metropolis of the country.

After they had been separated ten years, Shier-ear, being very desirous of seeing his brother, resolved to send an ambassador to invite him to his court. He made choice of his prime vizier for the embassy, and sent him to Tartary, with a retinue answerable to his dignity. The vizier proceeded with all possible expedition to Samarcand. When he came near the city, Shaw-zummaun was informed of his approach, and went to meet him attended by the principal lords of his court, who, to show the greater honour to the sultan's minister, appeared in magnificent apparel. The king of Tartary received the ambassador with the greatest demonstrations of joy; and immediately asked him concerning the welfare of the sultan his brother. The vizier, having acquainted him that he was in health, informed him of the purpose of his embassy. Shaw-zummaun was much affected, and answered: "Sage vizier, the sultan my brother does me too much honour; nothing could be more agreeable to me, for I as ardently long to see him as he does to see me. Time has not diminished my friendship more than his. My kingdom is in peace, and I want no more than ten days to get myself ready to return with you. There is therefore no necessity for your entering the city for so short a period. I pray you to pitch your tents here, and I will order everything necessary to be provided for yourself and your attendants." The vizier readily complied; and as soon as the king returned to the

city, he sent him a prodigious quantity of provisions of all sorts, with presents of great value.

In the meanwhile, Shaw-zummaun prepared for his journey, gave orders about his most important affairs, appointed a council to govern in his absence, and named a minister, of whose wisdom he had sufficient experience, and in whom he had entire confidence, to be their president. At the end of ten days, his equipage being ready, he took leave of the queen his wife, and went out of town in the evening with his retinue. He pitched his royal pavilion near the vizier's tent, and conversed with him till midnight. Wishing once more to see the queen, whom he ardently loved, he returned alone to his palace, and went directly to her majesty's apartments. But she, not expecting his return, had taken one of the meanest officers of her household to her bed.

The king entered without noise, and pleased himself to think how he should surprise his wife, who he thought loved him with reciprocal tenderness. But how great was his astonishment, when, by the light of the flambeau, he beheld a man in her arms! He stood immovable for some time, not knowing how to believe his own eyes. But finding there was no room for doubt—How! said he to himself, I am scarcely out of my palace, and but just under the walls of Samarcand, and dare they put such an outrage upon me? Perfidious wretches! your crime shall not go unpunished. As a king, I am bound to punish wickedness committed in my dominions; and as an enraged husband, I must sacrifice you to my just resentment. The unfortunate prince, giving way to his rage, then drew his cimeter, and approaching the bed killed them

both with one blow, turning their sleep into death; and afterwards taking them up, he threw them out of a window into the ditch that surrounded the palace.

Having thus avenged himself, he returned to his pavilion without saying one word of what had happened, gave orders that the tents should be struck, and everything made ready for his journey. All was speedily prepared, and before day he began his march, with kettle-drums and other instruments of music, that filled every one with joy excepting the king; he was so much afflicted by the disloyalty of his wife, that he was seized with extreme melancholy, which preyed upon his spirits during the whole of his journey.

When he drew near the capital of the Indies, the sultan Shier-ear and all his court came out to meet him. The princes were overjoyed to see one another, and having alighted, after mutual embraces and other marks of affection and respect, remounted, and entered the city, amidst the acclamations of the people. The sultan conducted his brother to the palace provided for him, which had a communication with his own by a garden. It was so much the more magnificent as it was set apart as a banqueting-house for public entertainments and other diversions of the court, and its splendour had been lately augmented by new furniture.

Shier-ear immediately left the king of Tartary, that he might give him time to bathe, and to change his apparel. As soon as he had done, he returned to him again, and they sat down together on a sofa or alcove. The courtiers out of respect kept at a distance, and the two princes entertained one another suitably to their friendship, their consanguinity, and their long sepa-

ration. The time of supper being come, they ate together, after which they renewed their conversation, which continued till Shier-ear, perceiving that it was very late, left his brother to repose.

The unfortunate Shaw-zummaun retired to bed. Though the conversation of his brother had suspended his grief for some time, it returned again with increased violence; so that, instead of taking his necessary rest, he tormented himself with the bitterest reflections. All the circumstances of his wife's disloyalty presented themselves afresh to his imagination, in so lively a manner, that he was like one distracted. Not being able to sleep, he arose, and abandoned himself to the most afflicting thoughts, which made such an impression upon his countenance, as it was impossible for the sultan not to observe. What, said he, can be the matter with the king of Tartary, that he is so melancholy? Has he any cause to complain of his reception? No, surely; I have received him as a brother whom I love, so that I can charge myself with no omission in that respect. Perhaps it grieves him to be at such a distance from his dominions, or from the queen his wife? If that be the case, I must forthwith give him the presents I designed for him, that he may return to Samarcand. Accordingly, the next day Shier-ear sent him part of those presents, being the greatest rarities and the richest things that the Indies could afford. At the same time he endeavoured to divert his brother every day by new objects of pleasure, and the most splendid entertainments. But these, instead of affording him ease, only increased his sorrow.

One day, Shier-ear having appointed a great hunting-match, about two days' journey from his capital,

in a place that abounded with deer, Shaw-zummaun besought him to excuse his attendance, for his health would not allow him to bear him company. The sultan, unwilling to put any constraint upon him, left him at his liberty, and went a-hunting with his nobles. The king of Tartary being thus left alone, shut himself up in his apartment, and sat down at a window that looked into the garden. That delicious place, and the sweet harmony of an infinite number of birds, which chose it for their retreat, must certainly have diverted him, had he been capable of taking pleasure in anything; but being perpetually tormented with the fatal remembrance of his queen's infamous conduct, his eyes were not so much fixed upon the garden, as lifted up to heaven to bewail his misfortune.

Whilst he was thus absorbed in grief, a circumstance occurred which attracted the whole of his attention. A secret gate of the sultan's palace suddenly opened, and there came out of it twenty women, in the midst of whom walked the sultanness, who was easily distinguished from the rest by her majestic air. This princess, thinking that the king of Tartary was gone a-hunting with his brother the sultan, came with her retinue near the windows of his apartment. For the prince had so placed himself that he could see all that passed in the garden without being perceived himself. He observed that the persons who accompanied the sultanness threw off their veils and long robes, that they might be more at their ease; but he was greatly surprised to find that ten of them were black men, and that each of these took his mistress. The sultanness, on her part, was not long without her gallant. She clapped her hands, and called Masoud, Masoud, and

immediately a black descended from a tree, and ran towards her with great speed.

Modesty will not allow, nor is it necessary, to relate what passed between the blacks and the ladies. It is sufficient to say, that Shaw-zummaun saw enough to convince him that his brother was as much to be pitied as himself. This amorous company continued together till midnight, and having bathed together in a great piece of water, which was one of the chief ornaments of the garden, they dressed themselves, and re-entered the palace by the secret door, all except Masoud, who climbed up his tree, and got over the garden wall as he had come in.

These things having passed in the king of Tartary's sight, filled him with a multitude of reflections. How little reason had I, said he, to think that none was so unfortunate as myself? It is surely the unavoidable fate of all husbands, since even the sultan my brother, who is sovereign of so many dominions, and the greatest prince of the earth, could not escape. Such being the case, what a fool am I to kill myself with grief? I am resolved that the remembrance of a misfortune so common shall never more disturb my peace.

From that moment he forbore afflicting himself. He called for his supper, ate with a better appetite than he had done since his leaving Samarcand, and listened with some degree of pleasure to the agreeable concert of vocal and instrumental music that was appointed to entertain him while at table.

He continued after this very cheerful; and when he was informed that the sultan was returning, went to meet him, and paid him his compliments with great gaiety. Shier-ear at first took no notice of this altera-

tion. He politely expostulated with him for not bearing him company, and, without giving him time to reply, entertained him with an account of the great number of deer and other game they had killed, and the pleasure he had received in the chase. Shawzummaun heard him with attention; and being now relieved from the melancholy which had before depressed his spirits and clouded his talents, took up the conversation in his turn, and spoke a thousand agreeable and pleasant things to the sultan.

Shier-ear, who expected to have found him in the same state as he had left him, was overjoyed to see him so cheerful: Dear brother, said he, I return thanks to Heaven for the happy change it has wrought in you during my absence. I am indeed extremely rejoiced. But I have a request to make to you, and conjure you not to deny me. I can refuse you nothing, replied the king of Tartary; you may command Shawzummaun as you please: speak, I am impatient to know what you desire of me. Ever since you came to my court, resumed Shier-ear, I have found you immersed in a deep melancholy, and I have in vain attempted to remove it by different diversions. I imagined it might be occasioned by your distance from your dominions, or that love might have a great share in it; and that the queen of Samarcand, who, no doubt, is an accomplished beauty, might be the cause. I do not know whether I am mistaken in my conjecture; but I must own, that it was for this very reason I would not importune you upon the subject, for fear of making you uneasy. But, without myself contributing anything towards effecting the change, I find on my return that your mind is entirely delivered

from the black vapour which disturbed it. Pray do me the favour to tell me why you were so melancholy, and wherefore you are no longer so.

The king of Tartary continued for some time as if he had been meditating and contriving what he should answer; but at last replied, You are my sultan and master; but excuse me, I beseech you, from answering your question. No, dear brother, said the sultan, you must answer me, I will take no denial. Shaw-zummaun, not being able to withstand these pressing entreaties, replied, Well then, brother, I will satisfy you, since you command me; and having told him the story of the queen of Samarcand's treachery, This, said he, was the cause of my grief; judge whether I had not sufficient reason for my depression.

O my brother, said the sultan (in a tone which shewed what interest he took in the king of Tartary's affliction), what a horrible event do you tell me! I commend you for punishing the traitors who offered you such an outrage. None can blame you for what you have done. It was just; and for my part, had the case been mine, I should scarcely have been so moderate. I could not have satisfied myself with the life of one woman; I should have sacrificed a thousand to my fury. I now cease to wonder at your melancholy. The cause was too afflicting and too mortifying not to overwhelm you. O heaven! what a strange adventure! Nor do I believe the like ever befell any man but yourself. But I must bless God, who has comforted you; and since I doubt not but your consolation is well-grounded, be so good as to inform me what it is, and conceal nothing from me. Shaw-zummaun was not so easily prevailed upon in this point as he had been in

the other, on his brother's account. But being obliged to yield to his pressing instances, answered, I must obey you then, since your command is absolute, yet I am afraid that my obedience will occasion your trouble to be greater than my own. But you must blame yourself, since you force me to reveal what I should otherwise have buried in eternal oblivion. What you say, answered Shier-ear, serves only to increase my curiosity. Discover the secret, whatever it be. The king of Tartary being no longer able to refuse, related to him the particulars of the blacks in disguise, of the ungoverned passion of the sultanness and her ladies; nor did he forget Masoud. After having been witness to these infamous actions, he continued, I believed all women to be naturally lewd; and that they could not resist their inclination. Being of this opinion, it seemed to me to be in men an unaccountable weakness to place any confidence in their fidelity. This reflection brought on many others; and in short, I thought the best thing I could do was to make myself easy. It cost me some pains indeed, but at last I grew reconciled; and if you will take my advice, you will follow my example.

Though the advice was good, the sultan could not approve of it, but fell into a rage. What! said he, is the sultanness of the Indies capable of prostituting herself in so base a manner! No, brother, I cannot believe what you state unless I beheld it with my own eyes. Yours must needs have deceived you; the matter is so important that I must be satisfied of it myself. Dear brother, answered Shaw-zummaun, that you may without much difficulty. Appoint another hunting-match, and when we are out of town with

your court and mine, we will rest under our tents, and at night let you and I return unattended to my apartments. I am certain the next day you will see a repetition of the scene. The sultan, approving the stratagem, immediately appointed another hunting-match; and that same day the tents were pitched at the place appointed.

The next day the two princes set out with all their retinue; they arrived at the place of encampment, and stayed there till night. Shier-ear then called his grand vizier, and, without acquainting him with his design, commanded him during his absence to suffer no person to quit the camp on any pretence whatever. As soon as he had given this order, the king of Grand Tartary and he took horse, passed through the camp incognito, returned to the city, and went to Shaw-zummaun's apartment. They had scarcely placed themselves in the window whence the king of Tartary had beheld the scene of the disguised blacks, when the secret gate opened, the sultaness and her ladies entered the garden with the blacks, and she, having called to Masoud, the sultan saw more than enough fully to convince him of his dishonour and misfortune.

O heavens! he exclaimed, what indignity! What horror! Can the wife of a sovereign be capable of such infamous conduct? After this, let no prince boast of being perfectly happy. Alas! my brother, continued he, embracing the king of Tartary, let us both renounce the world, honour is banished out of it; if it flatter us one day, it betrays us the next. Let us abandon our dominions, and go into foreign countries, where we may lead an obscure life, and conceal our misfortunes. Shaw-zummaun did not at all

approve of this plan, but did not think fit to contradict Shier-ear in the heat of his passion. Dear brother, he replied, your will shall be mine. I am ready to follow you whithersoever you please: but promise me that you will return, if we meet with any one more unhappy than ourselves. To this I agree, said the sultan, but doubt much whether we shall. I am not of your opinion in this, replied the king of Tartary; I fancy our journey will be but short. Having thus resolved, they went secretly out of the palace. They travelled as long as daylight continued; and lay the first night under trees. They arose about break of day, went on till they came to a fine meadow on the sea-shore, that was besprinkled with large trees. They sat down under one of them to rest and refresh themselves, and the chief subject of their conversation was the infidelity of their wives.

They had not rested long, before they heard a frightful noise from the sea, and a terrible cry, which filled them with fear. The sea then opened, and there arose something like a great black column, which reached almost to the clouds. This redoubled their terror, made them rise with haste, and climb up into a tree to hide themselves. They had scarcely got up, when, looking to the place from whence the noise proceeded, and where the sea had opened, they observed that the black column advanced, winding about towards the shore, cleaving the water before it. They could not at first think what this could mean, but in a little time they found that it was one of those malignant genies that are mortal enemies to mankind, and are always doing them mischief. He was black and frightful, had the shape of a giant, of a prodigious stature, and

carried on his head a large glass box, fastened with four locks of fine steel. He entered the meadow with his burden, which he laid down just at the foot of the tree where the two princes were concealed, who gave themselves over as lost. The genie sat down by his box, and opening it with four keys that he had at his girdle, there came out a lady magnificently apparelled, of a majestic stature, and perfect beauty. The monster made her sit down by him, and eyeing her with an amorous look, said, Lady, nay, most accomplished of all ladies who are admired for their beauty, my charming mistress, whom I carried off on your wedding-day, and have loved so constantly ever since, let me sleep a few moments by you; for I found myself so very drowsy that I came to this place to take a little rest. Having spoken thus, he laid down his huge head upon the lady's knees, and, stretching out his legs, which reached as far as the sea, he fell asleep presently, and snored so loud that he made the shores echo.

The lady, happening at this time to look up, saw the two princes in the tree, and made a sign to them with her hand to come down, without making any noise. Their fear was extreme when they found themselves discovered, and they prayed the lady, by other signs, to excuse them. But she, after having laid the monster's head softly on the ground, rose up and spoke to them, with a low but eager voice, to come down to her: she would take no denial. They informed her by signs that they were afraid of the genie, and would fain have been excused. Upon which she ordered them to come down, and threatened, if they did not make haste, to awaken the genie, and cause him to put them to death.

These words so much intimidated the princes, that they began to descend with all possible precaution, lest they should awake the genie. When they had come down, the lady took them by the hand, and going a little farther with them under the trees, made them a very urgent proposal. At first they rejected it, but she obliged them to comply by her threats. Having obtained what she desired, she perceived that each of them had a ring on his finger, which she demanded. As soon as she had received them, she pulled out a string of other rings, which she shewed the princes, and asked them if they knew what those jewels meant? No, said they, we hope you will be pleased to inform us. These are, she replied, the rings of all the men to whom I have granted my favours. There are fourscore and eighteen, which I keep as memorials of them; and I asked for yours to make up the hundred. So that I have had a hundred gallants already, notwithstanding the vigilance of this wicked genie, who never leaves me. He may lock me up in this glass box, and hide me in the bottom of the sea; but I find methods to elude his vigilance. You may see by this, that when a woman has formed a project, there is no husband or lover that can prevent her from putting it in execution. Men had better not put their wives under such restraint, as it only serves to teach them cunning. Having spoken thus to them, she put their rings on the same string with the rest, and sitting down by the monster as before, laid his head again upon her lap, and made a sign to the princes to depart.

They returned immediately the way they had come, and when they were out of sight of the lady and the genie, Shier-ear said to Shaw-zummaun, Well, brother,

what do you think of this adventure? Has not the genie a very faithful mistress? And do you not agree that there is no wickedness equal to that of women? Yes, brother, answered the king of Great Tartary; and you must also agree that the monster is more unfortunate, and more to be pitied than ourselves. Therefore, since we have found what we sought for, let us return to our dominions, and let not this hinder us from marrying. For my part, I know a method by which to preserve the fidelity of my wife inviolable. I will say no more at present, but you will hear of it in a little time, and I am sure you will follow my example. The sultan agreed with his brother; and continuing their journey, they arrived in the camp the third night after their departure.

The news of the sultan's return being spread, the courtiers came betimes in the morning before his pavilion to wait his pleasure. He ordered them to enter, received them with a more pleasant air than he had formerly done, and give each of them a present. After which, he told them he would go no farther, ordered them to take horse, and returned with expedition to his palace.

As soon as he arrived, he proceeded to the sultanness's apartment, commanded her to be bound before him, and delivered her to his grand vizier with an order to strangle her, which was accordingly executed by that minister, without inquiring into her crime. The enraged prince did not stop here, but cut off the heads of all the sultanness's ladies with his own hand. After this rigorous punishment, being persuaded that no woman was chaste, he resolved, in order to prevent the disloyalty of such as he should afterwards marry, to

wed one every night, and have her strangled next morning. Having imposed this cruel law upon himself, he swore that he would put it in force immediately after the departure of the king of Tartary, who shortly took leave of him, and being laden with magnificent presents, set forward on his journey.

Shaw-zummaun having departed, Shier-ear ordered his grand vizier to bring him the daughter of one of his generals. The vizier obeyed. The sultan lay with her, and putting her next morning into his hands again in order to have her strangled, commanded him to provide him another the next night. Whatever reluctance the vizier might feel to put such orders in execution, as he owed blind obedience to the sultan his master, he was forced to submit. He brought him then the daughter of a subaltern, whom he also put to death the next day. After her he brought a citizen's daughter; and, in a word, there was every day a maid married, and a wife murdered.

The rumour of this unparalleled barbarity occasioned a general consternation in the city, where there was nothing but crying and lamentation. Here a father in tears, and inconsolable for the loss of his daughter; and there tender mothers, dreading lest their daughters should share the same fate, filling the air with cries of distress and apprehension. So that, instead of the commendations and blessings which the sultan had hitherto received from his subjects, their mouths were now filled with imprecations.

The grand vizier, who, as has been already observed, was the unwilling executioner of this horrid course of injustice, had two daughters, the elder called Scheherazade, and the younger Dinarzade. The latter

was highly accomplished ; but the former possessed courage, wit, and penetration, infinitely above her sex. She had read much, and had so admirable a memory, that she never forgot anything she had read. She had successfully applied herself to philosophy, medicine, history, and the liberal arts ; and her poetry excelled the compositions of the best writers of her time. Besides this, she was a perfect beauty, and all her accomplishments were crowned by solid virtue.

The vizier passionately loved this daughter, so worthy of his affection. One day as they were conversing together, she said to him, Father, I have one favour to beg of you, and most humbly pray you to grant it. I will not refuse, answered he, provided it be just and reasonable. For the justice of it, resumed she, there can be no question, and you may judge of this by the motive which obliges me to make the request. I wish to stop that barbarity which the sultan exercises upon the families of this city. I would dispel those painful apprehensions which so many mothers feel of losing their daughters in such a fatal manner. Your design, daughter, replied the vizier, is very commendable ; but the evil you would remedy seems to me incurable. How do you propose to effect your purpose ? Father, said Scheherazade, since by your means the sultan makes every day a new marriage, I conjure you, by the tender affection you bear me, to procure me the honour of his bed. The vizier could not hear this without horror. O heaven ! he replied, in a passion, have you lost your senses, daughter, that you make such a dangerous request ? You know the sultan has sworn that he will never lie

above one night with the same woman, and to command her to be killed the next morning ; would you then have me propose you to him ? Consider well to what your indiscreet zeal will expose you. Yes, dear father, replied the virtuous daughter, I know the risk I run ; but that does not alarm me. If I perish, my death will be glorious ; and if I succeed, I shall do my country an important service. No, no, said the vizier, whatever you may offer to induce me to let you throw yourself into such imminent danger, do not imagine that I will ever consent. When the sultan shall command me to strike my poniard into your heart, alas ! I must obey ; and what an employment will that be for a father ! Ah ! if you do not dread death, at least cherish some fears of afflicting me with the mortal grief of imbuing my hands in your blood. Once more, father, replied Scheherazade, grant me the favour I solicit. Your stubbornness, resumed the vizier, will rouse my anger ; why will you run headlong to your ruin ? They who do not foresee the end of a dangerous enterprise can never conduct it to a happy issue. I am afraid the same thing will happen to you as befell the ass, which was well off, but could not remain so. What misfortune befell the ass ? demanded Scheherazade. I will tell you, replied the vizier, if you will hear me.

FABLE.

THE ASS, THE OX, AND THE LABOURER.

A VERY wealthy merchant possessed several country houses, where he kept a large number of cattle of every kind. He retired with his wife and family to one of

these estates, in order to improve it under his own direction. He had the gift of understanding the language of beasts, but with this condition, that he should not, on pain of death, interpret it to any one else. And this hindered him from communicating to others what he learned by means of this faculty.

He kept in the same stall an ox and an ass. One day as he sat near them, and was amusing himself in looking at his children, who were playing about him, he heard the ox say to the ass, Sprightly, oh how happy do I think you, when I consider the ease you enjoy, and the little labour that is required of you. You are carefully rubbed down and washed, you have well-dressed corn, and fresh clean water. Your greatest business is to carry the merchant, our master, when he has any little journey to make, and were it not for that you would be perfectly idle. I am treated in a very different manner, and my condition is as deplorable as yours is fortunate. Daylight no sooner appears than I am fastened to a plough, and made to work till night, which so fatigues me, that sometimes my strength entirely fails. Besides, the labourer, who is always behind me, beats me continually. By drawing the plough, my tail is all fleaed; and in short, after having laboured from morning to night, when I am brought in they give me nothing to eat but sorry dry beans, not so much as cleansed from dirt, or other food equally bad; and to heighten my misery, when I have filled my belly with such ordinary stuff, I am forced to lie all night in my own dung: so that you see I have reason to envy your lot.

The ass did not interrupt the ox; but when he had concluded, answered, They that called you a foolish

beast did not lie. You are too simple; you suffer them to conduct you whither they please, and show no manner of resolution. In the meantime, what advantage do you reap from all the indignities you suffer? You kill yourself for the ease, pleasure, and profit of those who give you no thanks for your service. But they would not treat you so, if you had as much courage as strength. When they come to fasten you to the stall, why do you not resist? why do you not gore them with your horns, and show that you are angry, by striking your foot against the ground? And, in short, why do you not frighten them by bellowing aloud? Nature has furnished you with means to command respect; but you do not use them. They bring you sorry beans and bad straw; eat none of them, only smell and then leave them. If you follow my advice, you will soon experience a change, for which you will thank me.

The ox took the ass's advice in very good part, and owned he was much obliged to him. Dear Sprightly, added he, I will not fail to do as you direct, and you shall see how I will acquit myself. Here ended their conversation, of which the merchant lost not a word.

Early the next morning the labourer went for the ox. He fastened him to the plough, and conducted him to his usual work. The ox, who had not forgotten the ass's counsel, was very troublesome and untowardly all that day, and in the evening, when the labourer brought him back to the stall, and began to fasten him, the malicious beast, instead of presenting his head willingly as he used to do, was restive, and drew back bellowing; and then made at the labourer, as if he would have gored him with his horns. In a word,

he did all that the ass had advised him. The day following, the labourer came as usual, to take the ox to his labour; but finding the stall full of beans, the straw that he had put in the night before not touched, and the ox lying on the ground with his legs stretched out, and panting in a strange manner, he believed him to be unwell, pitied him, and thinking that it was not proper to take him to work, went immediately and acquainted his master with his condition. The merchant, perceiving that the ox had followed all the mischievous advice of the ass, determined to punish the latter, and accordingly ordered the labourer to go and put him in the ox's place, and to be sure to work him hard. The labourer did as he was desired. The ass was forced to draw the plough all that day, which fatigued him so much the more, as he was not accustomed to that kind of labour; besides, he had been so soundly beaten, that he could scarcely stand when he came back.

Meanwhile, the ox was mightily pleased; he ate up all that was in his stall, and rested himself the whole day. He rejoiced that he had followed the ass's advice, blessed him a thousand times for the kindness he had done him, and did not fail to express his obligations when the ass had returned. The ass made no reply, so vexed was he at the ill treatment he had received; but he said within himself, It is by my own imprudence I have brought this misfortune upon myself. I lived happily, everything smiled upon me; I had all that I could wish; it is my own fault that I am brought to this miserable condition; and if I cannot contrive some way to get out of it, I am certainly undone. As he spoke, his strength was so much exhausted

that he fell down in his stall, as if he had been half dead.

Here the grand vizier addressed himself to Scheherazade, and said, Daughter, you act just like this ass ; you will expose yourself to destruction by your erroneous policy. Take my advice, remain quiet, and do not seek to hasten your death. Father, replied Scheherazade, the example you have set before me will not induce me to change my resolution. I will never cease importuning you until you present me to the sultan as his bride. The vizier, perceiving that she persisted in her demand, replied, Alas ! then, since you will continue obstinate, I shall be obliged to treat you in the same manner as the merchant whom I before referred to treated his wife a short time after.

The merchant, understanding that the ass was in a lamentable condition, was desirous of knowing what passed between him and the ox, therefore after supper he went out by moonlight, and sat down by them, his wife bearing him company. After his arrival, he heard the ass say to the ox, Comrade, tell me, I pray you, what you intend to do to-morrow, when the labourer brings you meat ? What will I do ? replied the ox, I will continue to act as you taught me. I will draw back from him and threaten him with my horns, as I did yesterday : I will feign myself ill, and at the point of death. Beware of that, replied the ass, it will ruin you ; for as I came home this evening, I heard the merchant, our master, say something that makes me tremble for you. Alas ! what did you hear ? demanded the ox ; as you love me, withhold nothing from me, my dear Sprightly. Our master, replied the ass, addressed himself thus to the labourer : Since the

ox does not eat, and is not able to work, I would have him killed to-morrow, and we will give his flesh as an alms to the poor for God's sake; as for the skin, that will be of use to us, and I would have you give it the currier to dress; therefore be sure to send for the butcher. This is what I had to tell you, said the ass. The interest I feel in your preservation, and my friendship for you, obliged me to make it known to you, and to give you new advice. As soon as they bring you your bran and straw, rise up and eat heartily. Our master will by this think that you are recovered, and no doubt will recall his orders for killing you; but, if you act otherwise, you will certainly be slaughtered.

This discourse had the effect which the ass designed. The ox was greatly alarmed, and bellowed for fear. The merchant, who heard the conversation very attentively, fell into a loud fit of laughter. His wife was greatly surprised, and asked, Pray, husband, tell me what you laugh at so heartily, that I may laugh with you. Wife, replied he, you must content yourself with hearing me laugh. No, returned she, I will know the reason. I cannot afford you that satisfaction, answered he, and can only inform you that I laugh at what our ass just now said to the ox. The rest is a secret, which I am not allowed to reveal. What, demanded she, hinders you from revealing the secret? If I tell it you, replied he, I shall forfeit my life. You only jeer me, cried his wife; what you would have me believe cannot be true. If you do not directly satisfy me as to what you laugh at, and tell me what the ox and the ass said to one another, I swear by heaven that you and I shall never bed together again.

Having spoken thus, she went into the house, and,
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seating herself in a corner, cried there all night. Her husband lay alone, and finding next morning that she continued in the same humour, told her she was very foolish to afflict herself in that manner; that the thing was not worth so much; that it concerned her very little to know, while it was of the utmost consequence to him to keep the secret: therefore, continued he, I conjure you to think no more of it. I shall still think so much of it, replied she, as never to forbear weeping till you have satisfied my curiosity. But I tell you very seriously, answered he, that it will cost me my life if I yield to your indiscreet solicitations. Let what will happen, said she, I do insist upon it. I perceive, resumed the merchant, that it is impossible to bring you to reason, and since I foresee that you will occasion your own death by your obstinacy, I will call in your children, that they may see you before you die. Accordingly, he called for them, and sent for her father and mother, and other relations. When they were come, and had heard the reason of their being summoned, they did all they could to convince her that she was in the wrong, but to no purpose: she told them she would rather die than yield that point to her husband. Her father and mother spoke to her by herself, and told her that what she desired to know was of no importance to her; but they could produce no effect upon her, either by their authority or entreaties. When her children saw that nothing would prevail to draw her out of that sullen temper, they wept bitterly. The merchant himself was half frantic, and almost ready to risk his own life to save that of his wife, whom he sincerely loved.

Now, my daughter, continued the vizier to Sche-

herazade, this merchant had fifty hens and one cock, with a dog that gave good heed to all that passed. While the merchant was, as I said, considering what he had best do, he saw his dog run towards the cock as he was treading a hen, and heard him say to him : Cock, I am sure heaven will not let you live long ; are you not ashamed to act thus to-day ? The cock, standing up on tiptoe, answered fiercely : And why not to-day as well as other days ? If you do not know, replied the dog, then I will tell you, that this day our master is in great perplexity. His wife would have him reveal a secret, which is of such a nature that the disclosure would cost him his life. Things are come to that pass, that it is to be feared he will scarcely have resolution enough to resist his wife's obstinacy ; for he loves her, and is affected by the tears she continually sheds. We are all alarmed at his situation, while you only insult our melancholy, and have the impudence to divert yourself with your hens.

The cock answered the dog's reproof thus : What, has our master so little sense ? he has but one wife, and cannot govern her, and though I have fifty, I make them all do what I please. Let him use his reason, he will soon find a way to rid himself of his trouble. How ? demanded the dog ; what would you have him do ? Let him go into the room where his wife is, resumed the cock, lock the door, and take a stick and thrash her well ; and I will answer for it, that will bring her to her senses, and make her forbear to importune him to discover what he ought not to reveal. The merchant had no sooner heard what the cock said, than he took up a stick, went to his wife, whom he found still crying, and shutting the

door, belaboured her so soundly that she cried out, "Enough, husband, enough, forbear, and I will never ask the question more." Upon this, perceiving that she repented of her impertinent curiosity, he desisted; and opening the door, her friends came in, were glad to find her cured of her obstinacy, and complimented her husband upon this happy expedient to bring his wife to reason. Daughter, added the grand vizier, you deserve to be treated as the merchant treated his wife.

Father, replied Scheherazade, I beg you would not take it ill that I persist in my opinion. I am nothing moved by the story of this woman. I could relate many, to persuade you that you ought not to oppose my design. Besides, pardon me for declaring that your opposition is vain; for if your paternal affection should hinder you from granting my request, I will go and offer myself to the sultan. In short, the father, being overcome by the resolution of his daughter, yielded to her importunity, and though he was much grieved that he could not divert her from so fatal a resolution, he went instantly to acquaint the sultan that next night he would bring him Scheherazade.

The sultan was much surprised at the sacrifice which the grand vizier proposed to make. How could you, said he, resolve to bring me your own daughter? Sir, answered the vizier, it is her own offer. The sad destiny that awaits her could not intimidate her; she prefers the honour of being your majesty's wife for one night, to her life. But do not act under a mistake, vizier, said the sultan; to-morrow, when I place Scheherazade in your hands, I expect you will put her to death; and if you fail, I swear that your

own life shall answer. Sir, rejoined the vizier, my heart without doubt will be full of grief to execute your commands ; but it is to no purpose for nature to murmur. Though I am her father, I will answer for the fidelity of my hand to obey your order. Shier-ear accepted his minister's offer, and told him he might bring his daughter when he pleased.

The grand vizier went with the intelligence to Scheherazade, who received it with as much joy as if it had been the most agreeable information she could have received. She thanked her father for having so greatly obliged her ; and, perceiving that he was overwhelmed with grief, told him, for his consolation, that she hoped he would never repent of having married her to the sultan ; and that, on the contrary, he should have reason to rejoice at his compliance all his days.

Her business now was to adorn herself to appear before the sultan ; but before she went, she took her sister Dinarzade apart, and said to her, *Mý dear sister, I have need of your assistance in a matter of great importance, and must pray you not to deny it me. My father is going to conduct me to the sultan ; do not let this alarm you, but hear me with patience. As soon as I am in his presence, I will pray him to allow you to lie in the bride-chamber, that I may enjoy your company this one night more. If I obtain that favour, as I hope to do, remember to awake me to-morrow an hour before day, and to address me in these or some such words : " My sister, if you be not asleep, I pray you that till daybreak, which will be very shortly, you will relate to me one of the entertaining stories of which you have read*

so many." I will immediately tell you one; and I hope by this means to deliver the city from the consternation it is under at present. Dinarzade answered that she would with pleasure act as she required her.

The grand vizier conducted Scheherazade to the palace, and retired, after having introduced her into the sultan's apartment. As soon as the sultan was left alone with her, he ordered her to uncover her face; he found her so beautiful, that he was perfectly charmed; but, perceiving her to be in tears, demanded the reason. Sir, answered Scheherazade, I have a sister who loves me tenderly, and I could wish that she might be allowed to pass the night in this chamber, that I might see her, and once more bid her adieu. Will you be pleased to allow me the consolation of giving her this last testimony of my affection? Shier-ear having consented, Dinarzade was sent for, who came with all possible expedition.

An hour before day, Dinarzade failed not to do as her sister had ordered. My dear sister, cried she, if you be not asleep, I pray that until daybreak, which will be very shortly, you will tell me one of those pleasant stories you have read. Alas! this may perhaps be the last time that I shall enjoy that pleasure.

Scheherazade, instead of answering her sister, addressed herself to the sultan: Sir, will your majesty be pleased to allow me to afford my sister this satisfaction? With all my heart, replied the sultan. Scheherazade then bade her sister attend, and afterwards, addressing herself to Shier-ear, proceeded as follows.

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SULTAN SHIER-EAR, SCHEHERAZADE AND DINARZADE.

THE FIRST NIGHT.

THE MERCHANT AND THE GENIE.

THERE was formerly a merchant who possessed much property in lands, goods, and money, and had a great number of clerks, factors, and slaves. He was obliged from time to time to visit his correspondents on business ; and one day, being under the necessity of going a long journey on an affair of importance, he took horse, and carried with him a wallet containing biscuits and dates, because he had a great desert to pass over, where he could procure no sort of provisions. He arrived without any accident at the end of his journey ; and having despatched his affairs, took horse again, in order to return home.

The fourth day of his journey, he was so much incommoded by the heat of the sun, and the reflection of that heat from the earth, that he turned out of the road, to refresh himself under some trees. He found at the root of a large tree a fountain of very clear running water. Having alighted, he tied his horse to a branch, and sitting down by the fountain, took some biscuits and dates out of his wallet. As he ate his dates, he threw the shells carelessly in different directions. When he had finished his repast, being a good Mussulman, he washed his hands, face, and feet, and said his prayers. Before he had finished, and while he was yet on his knees, he saw a genie, white with age, and of a monstrous bulk, advancing towards him with a cimeter in his hand. The genie spoke to him in a terrible voice : Rise, that I may kill thee with this cimeter, as thou hast killed my son ; and accompanied

these words with a frightful cry. The merchant, being as much alarmed at the hideous shape of the monster as at his threatening language, answered him, trembling, Alas! my good lord, of what crime can I be guilty towards you, that you should take away my life? I will, replied the genie, kill thee, as thou hast killed my son. Heavens! exclaimed the merchant, how could I kill your son? I never knew, never saw him. Did not you sit down when you came hither? demanded the genie: did you not take dates out of your wallet, and as you ate them, did not you throw the shells about in different directions? I did all that you say, answered the merchant; I cannot deny it. If it be so, resumed the genie, I tell thee that thou hast killed my son; and in this manner: When thou wert throwing the shells about, my son was passing by, and thou didst throw one into his eye, which killed him; therefore I must kill thee. Ah! my lord! pardon me! cried the merchant. No pardon, exclaimed the genie, no mercy. Is it not just to kill him that has killed another? I agree it is, replied the merchant, but certainly I never killed your son; and if I have, it was unknown to me, and I did it innocently; I beg you therefore to pardon me, and suffer me to live. No, no, returned the genie, persisting in his resolution, I must kill thee, since thou hast killed my son. Then taking the merchant by the arm, he threw him with his face on the ground, and lifted up his cimeter to cut off his head.

The merchant, with tears, protested he was innocent; bewailed his wife and children, and supplicated the genie, in the most moving expressions. The genie, with his cimeter still lifted up, had the patience to hear his unfortunate victim to the end of his lamenta-

tions, but would not relent. All this whining, said the monster, is to no purpose; though you should shed tears of blood, they should not hinder me from killing thee, as thou hast killed my son. What! exclaimed the merchant, can nothing prevail with you? Will you absolutely take away the life of a poor innocent? Yes, replied the genie, I am resolved.

As soon as she had spoken these words, perceiving it was day, and knowing that the sultan rose early in the morning to say his prayers, and hold his council, Scheherazade discontinued her story. Dear sister, said Dinarzade, what a wonderful story is this! The remainder of it, replied Scheherazade, is more surprising, and you will be of this opinion, if the sultan will but permit me to live over this day, and allow me to proceed with the relation the ensuing night. Shier-ear, who had listened to Scheherazade with much interest, said to himself, I will wait till to-morrow, for I can at any time put her to death when she has concluded her story. Having thus resolved not to put Scheherazade to death that day, he rose and went to his prayers, and to attend his council.

During this time the grand vizier was in the utmost distress. Instead of sleeping, he spent the night in sighs and groans, bewailing the lot of his daughter, of whom he believed he should himself shortly be the executioner. As, with this melancholy prospect before him, he dreaded to meet the sultan, he was agreeably surprised when he found the prince entered the council-chamber without giving him the fatal orders he expected.

The sultan, according to his custom, spent the day in regulating his affairs; and when the night

had closed in, retired with Scheherazade. The next morning, before day, Dinarzade failed not to call to her sister: My dear sister, if you be not asleep, I pray you till daybreak, which is very near, to go on with the story you began last night. The sultan, without waiting for Scheherazade to ask his permission, bade her proceed with the story of the genie and the merchant; upon which Scheherazade continued her relation as follows.

THE SECOND NIGHT.

WHEN the merchant saw that the genie was going to cut off his head, he cried out aloud to him, For Heaven's sake, hold your hand! Allow me one word. Have the goodness to grant me some respite, to bid my wife and children adieu, and to divide my estate among them by will, that they may not go to law after my death. When I have done this, I will come back and submit to whatever you shall please to command. But, said the genie, if I grant you the time you ask, I doubt you will never return. If you will believe my oath, answered the merchant, I swear by all that is sacred, that I will come and meet you here without fail. What time do you require then? demanded the genie. I ask a year, said the merchant; I cannot in less settle my affairs, and prepare myself to die without regret. But I promise you, that this day twelvemonths I will return under these trees, to put myself into your hands. Do you take Heaven to be witness to this promise? said the genie. I do, answered the merchant, and you may rely on my oath. Upon this the genie left him near the fountain, and disappeared.

The merchant, being recovered from his terror, mounted his horse, and proceeded on his journey, glad on the one hand that he had escaped so great a danger, but grieved on the other, when he reflected on his fatal oath. When he reached home, his wife and children received him with all the demonstrations of perfect joy. But he, instead of returning their caresses, wept so bitterly, that his family apprehended something calamitous had befallen him. His wife inquired the reason of his excessive grief and tears; We are all overjoyed, said she, at your return; but you alarm us by your lamentations; pray tell us the cause of your sorrow. Alas! replied the husband, I have but a year to live. He then related what had passed betwixt him and the genie, and informed her that he had given him his oath to return at the end of the year, to receive death from his hands.

When they heard this afflicting intelligence, they all began to lament in the most distressing manner. His wife uttered the most piteous cries, beat her face, and tore her hair. The children, all in tears, made the house resound with their groans; and the father, not being able to resist the impulse of nature, mingled his tears with theirs: so that, in a word, they exhibited the most affecting spectacle possible.

On the following morning the merchant applied himself to put his affairs in order; and first of all to pay his debts. He made presents to his friends, gave liberal alms to the poor, set his slaves of both sexes at liberty, divided his property among his children, appointed guardians for such of them as were not of age; and, after restoring to his wife all that was due to her by their marriage-contract, he

gave her in addition as much as the law would allow him.

At last the year expired, and he was obliged to depart. He put his burial clothes in his wallet; but when he came to bid his wife and children adieu, their grief surpassed description. They could not reconcile their minds to the separation, but resolved to go and die with him. When, however, it became necessary for him to tear himself from these dear objects, he addressed them in the following terms: My dear wife and children, I obey the will of Heaven in quitting you. Follow my example, submit with fortitude to this necessity, and consider that it is the destiny of man to die. Having thus spoken, he went out of the hearing of the cries of his family; and, pursuing his journey, arrived on the day appointed at the place where he had promised to meet the genie. He alighted, and, seating himself down by the fountain, waited the coming of the genie with all the sorrow imaginable. Whilst he languished under this painful expectation, an old man leading a hind appeared and drew near him. After they had saluted one another, the old man said to him, Brother, may I ask why you are come into this desert place, which is possessed solely by evil spirits, and where consequently you cannot be safe? From the beautiful trees which are seen here, one might indeed suppose the place inhabited; but it is in reality a wilderness, where it is dangerous to remain long.

The merchant satisfied his curiosity, and related to him the adventure which obliged him to be there. The old man listened with astonishment, and when

he had done, exclaimed, This is the most surprising thing in the world! and you are bound by the most inviolable oath. However, I will be witness of your interview with the genie. He then seated himself by the merchant, and they entered into conversation. But I see day, said Scheherazade, and must leave off; yet the best of the story is to come. The sultan resolving to hear the end of it, suffered her to live that day also.

THE THIRD NIGHT.

THE next morning Dinarzade made the same request to her sister as before: My dear sister, said she, if you be not asleep, tell me one of those pleasant stories that you have read. But the sultan, wishing to learn what followed betwixt the merchant and the genie, bade her proceed with that, which she did as follows.

Sir, while the merchant and the old man who led the hind were conversing, they saw another old man coming towards them, followed by two black dogs; after they had saluted one another, he asked them what they did in that place? The old man with the hind told him the adventure of the merchant and genie, with all that had passed between them, particularly the merchant's oath. He added, that it was the day agreed on, and that he was resolved to stay and see the issue.

The second old man, thinking it also worth his curiosity, resolved to do the same, and took his seat by them. They had scarcely begun to converse together, when there arrived a third old man leading a mule. He addressed himself to the two former, and

asked why the merchant who sat with them looked so melancholy? They told him the reason, which appeared to him so extraordinary, that he also resolved to witness the result; and for that purpose sat down with them.

In a short time they perceived a thick vapour, like a cloud of dust raised by a whirlwind, advancing towards them. When it had come up to them it suddenly vanished, and the genie appeared; who, without saluting them, went to the merchant with a drawn cimeter, and taking him by the arm, said, Get thee up, that I may kill thee, as thou didst my son. The merchant and the three old men began to lament and fill the air with their cries. Here Scheherazade, perceiving day, discontinued her story, which so much interested the sultan's curiosity, that he resolved to hear the remainder, and put off the sultaness's execution for another day.

The grand vizier's joy was extreme when he found that the sultan did not order him to put Scheherazade to death; his family, the court, and the people in general, were astonished at the sultan's forbearance.

THE FOURTH NIGHT.

TOWARDS the end of the following night, Dinarzade failed not to awaken the sultaness. My dear sister, said she, pray continue your story. Scheherazade, with the sultan's permission, then spoke as follows:

Sir, when the old man who led the hind saw the genie lay hold of the merchant, and about to kill him, he threw himself at the feet of the monster, and kissing

them, said to him, Prince of genies, I most humbly request you to suspend your anger, and do me the favour to hear me. I will tell you the history of my life, and of the hind you see; and if you think it more wonderful and surprising than the adventure of the merchant, I hope you will pardon the unfortunate man a third of his offence. The genie took some time to deliberate on this proposal, but answered at last, Well then, I agree.

THE STORY OF THE FIRST OLD MAN AND THE
HIND.

I shall begin my story then, said the old man; listen to me, I pray you, with attention. This hind you see is my cousin; nay, what is more, my wife. She was only twelve years of age when I married her, so that I may justly say, she ought to regard me equally as her father, her kinsman, and her husband.

We lived together twenty years without any children. Her barrenness did not effect any change in my love; I still treated her with much kindness and affection. My desire of having children only induced me to purchase a slave, by whom I had a son, who was extremely promising. My wife being jealous, cherished a hatred for both mother and child, but concealed her aversion so well, that I knew nothing of it till it was too late.

Meantime my son grew up, and was ten years old when I was obliged to undertake a long journey. Before I went, I recommended to my wife, of whom I had no mistrust, the slave and her son, and prayed her to take care of them during my absence, which

was to be for a whole year. She, however, employed that time to satisfy her hatred. She applied herself to magic, and when she had learnt enough of that diabolical art to execute her horrible design, the wretch carried my son to a desolate place, where, by her enchantments, she changed him into a calf, and gave him to my farmer to fatten, pretending she had bought him. Her enmity did not stop at this abominable action, but she likewise changed the slave into a cow, and gave her also to my farmer.

At my return, I inquired for the mother and child. Your slave, said she, is dead ; and as for your son, I know not what is become of him, I have not seen him these two months. I was afflicted at the death of the slave, but as she informed me my son had only disappeared, I was in hopes he would shortly return. However, eight months passed, and I heard nothing of him. When the festival of the great Bairam was to be celebrated, I sent to my farmer for one of the fattest cows to sacrifice. He accordingly sent me one, and the cow which was brought me proved to be my slave, the unfortunate mother of my son. I bound her, but as I was going to sacrifice her, she bellowed piteously, and I could perceive tears streaming from her eyes. This seemed to me very extraordinary, and finding myself moved with compassion, I could not find in my heart to give her a blow, but ordered my farmer to get me another.

My wife, who was present, was enraged at my tenderness ; and, resisting an order which disappointed her malice, she cried out, What are you doing, husband ? Sacrifice that cow ; your farmer has not a finer, nor one fitter for the festival. Out of deference

to my wife, I came again to the cow, and combating my compassion, which suspended the sacrifice, was going to give her the fatal blow, when the victim redoubling her tears, and bellowing, disarmed me a second time. I then put the mallet into the farmer's hands, and desired him take it and sacrifice her himself, for her tears and bellowing pierced my heart.

The farmer, less compassionate than myself, sacrificed her, but when he fleeced her, found her to be nothing except bones, though to us she seemed very fat. Take her yourself, said I to him, dispose of her in alms, or any way you please; and if you have a very fat calf, bring it me in her stead. I did not inquire what he did with the cow, but soon after he had taken her away, he returned with a fat calf. Though I knew not the calf was my son, yet I could not forbear being moved at the sight of him. On his part, as soon as he beheld me, he made so great an effort to come near me, that he broke his cord, threw himself at my feet, with his head against the ground, as if he meant to excite my compassion, conjuring me not to be so cruel as to take his life; and did as much as was possible for him to signify that he was my son.

I was more surprised and affected with this action than with the tears of the cow. I felt a tender pity, which interested me on his behalf, or rather, nature did its duty. Go, said I to the farmer, carry home that calf, take great care of him, and bring me another in his stead immediately.

As soon as my wife heard me give this order, she exclaimed, What are you about, husband? Take my advice, sacrifice no other calf but that. Wife, I re-

plied, I will not sacrifice him, I will spare him, and pray do not you oppose me. The wicked woman had no regard to my wishes ; she hated my son too much to consent that I should save him. I tied the poor creature, and taking up the fatal knife—here Scheherazade stopped, because she perceived daylight.

Dinarzade then said, Sister, I am enchanted with this story, which has so agreeably fixed my attention. If the sultan will suffer me to live another day, answered Scheherazade, what I have farther to relate will amuse you abundantly more. Shier-ear, curious to know what would become of the old man's son, told the sultaness he would be glad to hear the end of that story the next night.

THE FIFTH NIGHT.

WHEN day began to draw near, Dinarzade again awoke her sister with the same request as before ; and Scheherazade prayed the sultan to allow her to give Dinarzade the satisfaction she asked, to which the prince, who took so much pleasure in the story himself, willingly consented.

Sir, said Scheherazade, the first old man who led the hind, continuing his story to the genie, to the two other old men, and the merchant, proceeded thus :—I took the knife, and was going to plunge it into my son's throat, when, turning his eyes, bathed with tears, in a languishing manner towards me, he affected me so much that I had not strength to kill him. I let the knife fall, and told my wife positively that I would have another calf to sacrifice, and not that. She used all her endeavours to persuade me to change

my resolution ; but I continued firm, and pacified her a little by promising that I would sacrifice him against the Bairam of the following year.

The next morning my farmer desired to speak with me alone. I come, said he, to communicate to you a piece of intelligence, for which I hope you will return me thanks. I have a daughter that has some skill in magic. Yesterday, as I carried back the calf which you would not sacrifice, I perceived she laughed when she saw him, and in a moment after fell a-weeping. I asked her why she acted two such opposite parts at one and the same time. Father, replied she, the calf you bring back is our landlord's son : I laughed for joy to see him still alive, and wept at the remembrance of the sacrifice that was made the other day of his mother, who was changed into a cow. These two metamorphoses were made by the enchantments of our master's wife, who hated both the mother and son. This is what my daughter told me, said the farmer, and I come to acquaint you with it.

The old man then added—I leave you to judge, my lord genie, how much I was surprised. I went immediately to my farmer, to speak to his daughter myself. As soon as I arrived, I went forthwith to the stall where my son was kept ; he could not return my embraces, but received them in such a manner as fully satisfied me he was my son.

The farmer's daughter then came to us : My good maid, said I, can you restore my son to his former shape ? Yes, she replied, I can. Ah ! said I, if you do, I will make you mistress of all my fortune. She answered me, smiling, You are our master, and I well know what I owe to you ; but I cannot restore your

son to his former shape, except on two conditions: the first is, that you give him to me for my husband; and the second, that you allow me to punish the person who changed him into a calf. As to the first, I replied, I agree with all my heart: nay, I promise you more, a considerable fortune for yourself, independently of what I design for my son: in a word, you shall see how I will reward the great service I expect from you. As to what relates to my wife, I also agree; a person who has been capable of committing such a criminal action, justly deserves to be punished. I leave her to your disposal, only I must pray you not to take her life. I am going then, answered she, to treat her as she treated your son. To this I consent, said I, provided you first of all restore to me my son.

The damsel then took a vessel full of water, pronounced over it words that I did not understand, and, addressing herself to the calf, O calf, if thou wast created by the almighty and sovereign master of the world such as thou appearest at this time, continue in that form; but if thou be a man, and art changed into a calf by enchantment, return to thy natural shape, by the permission of the sovereign Creator. As she spoke, she threw water upon him, and in an instant he recovered his natural form.

My son, my dear son, cried I, immediately embracing him with such a transport of joy that I knew not what I was doing, it is Heaven that hath sent us this young maid, to remove the horrible charm by which you were enchanted, and to avenge the injury done to you and your mother. I doubt not but in acknowledgment you will make your deliverer your

wife, as I have promised. He joyfully consented; but, before they married, she changed my wife into a hind; and this is she whom you see here. I desired she might have this shape, rather than another less agreeable, that we might see her in the family without horror.

Since that time my son is become a widower, and gone to travel. It being now several years since I heard of him, I am come abroad to inquire after him; and not being willing to trust anybody with my wife till I should return home, I thought fit to take her everywhere with me. This is the history of myself and this hind: is it not one of the most wonderful and surprising? I admit it is, said the genie, and on that account forgive the merchant one-third of his crime.

When the first old man, sir, continued the sultanness, had finished his story, the second, who led the two black dogs, addressed the genie, and said: I am going to tell you what happened to me, and these two black dogs you see by me; and I am certain you will say that my story is yet more surprising than that which you have just heard. But when I have done this, I hope you will be pleased to pardon the merchant another third of his offence. I will, replied the genie, provided your story surpass that of the hind. Then the second old man began in this manner. But as Scheherazade pronounced these words, she saw it was day, and left off speaking.

O Heaven! sister, exclaimed Dinarzade, these adventures are very singular. Sister, replied the sultanness, they are not comparable to those which I have to tell you next night, if the sultan, my lord and master,

will be so good as to let me live. Shier-ear made no answer; but arose, said his prayers, and went to council, without giving any order for the execution of the sultanness.

THE SIXTH NIGHT.

DINARZADE awoke at the usual hour, and calling to the sultanness, said, Dear sister, if you be not asleep, I pray you, until day appears, satisfy my curiosity; I am impatient to hear the story of the old man and the two black dogs. The sultan consented to this with pleasure, being no less desirous to know the story than Dinarzade; and Scheherazade proceeded with the relation.

THE STORY OF THE SECOND OLD MAN AND THE TWO BLACK DOGS.

Great prince of genies, said the old man, you must know that we are three brothers, the two black dogs and myself. Our father, when he died, left each of us one thousand sequins. With that sum we all became merchants. A little time after we had opened shop, my eldest brother, one of these two dogs, resolved to travel and trade in foreign countries. With this view he sold his estate, and bought goods suited to the trade he intended to follow.

He went away, and was absent a whole year. At the expiration of this time, a poor man, who I thought had come to ask alms, presented himself before me in my shop. I said to him, God help you. He returned my salutation, and continued, Is it possible you do not

know me? Upon this I looked at him narrowly, and recognised him: Ah, brother, cried I, embracing him, how could I know you in this condition? I made him come into my house, and asked him concerning his health and the success of his travels. Do not ask me that question, said he: when you see me, you see all: it would only renew my grief, to relate to you the particulars of the misfortunes I have experienced since I left you, which have reduced me to my present condition.


I immediately shut up my shop, and taking him to a bath, gave him the best clothes I had. Finding on examining my books, that I had doubled my stock, that is to say, that I was worth two thousand sequins, I gave him one half; With that, said I, brother, you may make up your loss. He joyfully accepted the present, and having repaired his fortunes, we lived together as before.

Some time after, my second brother, who is the other of these two dogs, would also sell his estate. His elder brother and myself did all we could to divert him from his purpose, but without effect. He disposed of it, and with the money bought such goods as were suitable to the trade which he designed to follow. He joined a caravan, and departed. At the end of the year he returned in the same condition as my other brother. Having myself by this time gained another thousand sequins, I made him a present of them. With this sum he furnished his shop, and continued his trade. |

Some time after, one of my brothers came to me to propose that I should join them in a trading voyage; I immediately declined. You have travelled, said I, and what have you gained by it? Who can assure me

that I shall be more successful than you have been? It was in vain that they urged upon me all the considerations they thought likely to gain me over to their design, for I constantly refused; but after having resisted their solicitations five whole years, they importuned me so much, that at last they overcame my resolution. When, however, the time arrived that we were to make preparations for our voyage, to buy the goods necessary to the undertaking, I found they had spent all, and had not one dirrim left of the thousand sequins I had given to each of them. I did not, on this account, upbraid them. On the contrary, my stock being still six thousand sequins, I shared the half of it with them, telling them, My brothers, we must venture these three thousand sequins, and hide the rest in some secure place: that in case our voyage be not more successful than yours was formerly, we may have wherewith to assist us, and to enable us to follow our ancient way of living. I gave each of them a thousand sequins, and keeping as much for myself, I buried the other three thousand in a corner of my house. We purchased goods, and having embarked them on board a vessel, which we freighted betwixt us, we put to sea with a favourable wind. After a month's sail—but I see day, said Scheherazade, I must stop here.

Sister, said Dinarzade, this story promises a great deal; I fancy the rest of it must be very extraordinary. You are not mistaken, said the sultaness, and if the sultan will allow me to continue the relation, I am persuaded it will very much divert you. Shier-ear arose as he had done the day before, without explaining his intention; but gave no order to the grand vizier to put his daughter to death.



THE SEVENTH NIGHT.

WHEN the seventh night was nearly over, Dinarzade awoke the sultaness, and prayed her to continue the story of the second old man. I will, answered Scheherazade, provided the sultan, my lord and master, do not object. Not at all, said Shier-ear; on the contrary, I desire you will proceed.

You must know, said Scheherazade, that the old man who led the two dogs continued his story thus: After two months' sail we arrived happily at port, where we landed, and had a very good market for our goods. I, especially, sold mine so well, that I gained ten to one. With the produce we bought commodities of that country, to carry back with us for sale.

When we were ready to embark on our return, I met on the sea-shore a lady, handsome enough, but poorly clad. She walked up to me gracefully, kissed my hand, besought me with the greatest earnestness imaginable to marry her, and take her along with me. I made some difficulty to agree to this proposal; but she urged so many things to persuade me that I ought not to object to her on account of her poverty, and that I should have all the reason in the world to be satisfied with her conduct, that at last I yielded. I ordered proper apparel to be made for her; and after having married her, according to form, I took her on board, and we set sail. I found my wife possessed so many good qualities, that my love to her every day increased. In the meantime my two brothers, who had not managed their affairs as successfully as I had mine, envied my prosperity; and suffered their feelings

to carry them so far, that they conspired against my life; and one night, when my wife and I were asleep, threw us both into the sea.

My wife proved to be a fairy, and, by consequence, a genie, so that she could not be drowned; but for me, it is certain I must have perished, without her help. I had scarcely fallen into the water, when she took me up, and carried me to an island. When day appeared, she said to me, You see, husband, that by saving your life, I have not rewarded you ill for your kindness to me. You must know that I am a fairy, and being upon the sea-shore when you were going to embark, I felt a strong desire to have you for my husband; I had a mind to try your goodness, and presented myself before you in disguise. You have dealt generously by me, and I am glad of an opportunity of returning my acknowledgment. But I am incensed against your brothers, and nothing will satisfy me but their lives.

I listened to this discourse with admiration; I thanked the fairy the best way I could, for the great kindness she had done me: but, Madam, said I, as for my brothers, I beg you to pardon them; whatever cause of resentment they have given me, I am not cruel enough to desire their death. I then informed her what I had done for them, but this increased her indignation; and she exclaimed, I must immediately pursue those ungrateful traitors, and take speedy vengeance on them. I will destroy their vessel, and sink them into the bottom of the sea. My good lady, replied I, for Heaven's sake forbear; moderate your anger, consider that they are my brothers, and that it to return good for evil.

I pacified her by these words; and as soon as I had concluded, she transported me in a moment from the island to the roof of my own house, which was terraced, and instantly disappeared. I descended, opened the doors, and dug up the three thousand sequins I had formerly secreted. I went afterwards to my shop, which I also opened; and was complimented by the merchants, my neighbours, upon my return. When I went back to my house, I perceived there two black dogs, which came up to me in a very submissive manner: I could not divine the meaning of this circumstance, which greatly astonished me. But the fairy, who immediately appeared, said, Husband, be not surprised to see these dogs; they are your brothers. I was troubled at this declaration, and asked her by what power they were so transformed. I did it, said she, or at least authorised one of my sisters to do it, who at the same time sunk their ship. You have lost the goods you had on board, but I will compensate you another way. As to your two brothers, I have condemned them to remain five years in that shape. Their perfidiousness too well deserves such a penance. Having thus spoken, and told me where I might hear of her, she disappeared.

The five years being now nearly expired, I am travelling in quest of her; and as I passed this way, I met this merchant, and the good old man who led the hind, and sat down by them. This is my history, O prince of genies! do not you think it very extraordinary? I own it is, replied the genie, and on that account I remit the merchant the second third of the crime which he has committed against me.

As soon as the second old man had finished, the

third began his story, after repeating the request of the two former, that the genie would pardon the merchant the other third of his crime, provided what he should relate surpassed in singularity of incidents the narratives he had already heard. The genie made him the same promise as he had given the others— But day appears, said Scheherazade, and I must refrain.

Sister, said Dinarzade, I cannot sufficiently admire the adventures you have related. I am acquainted with many others, answered the sultaness, that are still more wonderful. Shier-ear, willing to know if the story of the third old man would prove as agreeable as that of the second, put off the execution of Scheherazade till the next day.

THE EIGHTH NIGHT.

As soon as Dinarzade perceived it was time to call the sultaness, she said, Sister, I have been awake a long time, impatient to hear the story of the third old man. The sultan added, I can hardly think that the third story will surpass the two former.

Sir, replied the sultaness, the third old man related his story to the genie; but I cannot repeat it, as the circumstances have not come to my knowledge, but it exceeded the two former stories so much, in the variety of wonderful adventures, that the genie was astonished, and no sooner heard the conclusion, than he said to the old man, I remit the other third of the merchant's crime on account of your story. He is greatly obliged to all of you, for having delivered him out of his danger by what you have related, for to this he owes his life.

Having spoken thus he disappeared, to the great contentment of the company.

The merchant failed not to make due acknowledgment to his deliverers. They rejoiced to see him out of danger ; and, bidding him adieu, each of them proceeded on his way. The merchant returned to his wife and children, and passed the rest of his days with them in peace. But, sir, added Scheherazade, how pleasant soever the stories may be that I have hitherto told your majesty, they do not come near that of the fisherman. Dinarzade perceiving that the sultanness demurred, said to her, Sister, since there is still some time remaining, pray tell us the story of the fisherman, if the sultan will vouchsafe his permission. Shier-ear agreed, and Scheherazade, resuming her discourse, proceeded as follows :

THE STORY OF THE FISHERMAN.

Sir, there was an aged fisherman, who was so poor, that he could scarcely earn as much as would maintain himself, his wife, and three children. He went every day to fish betimes in the morning ; and imposed it, as a law upon himself, not to cast his nets above four times a-day. He went one morning by moonlight, and coming to the seaside, undressed himself, and cast in his nets. As he drew them towards the shore, he found them very heavy, and thought he had a good draught of fish, at which he rejoiced ; but in a moment after, perceiving that instead of fish his net contained nothing but the carcass of an ass, he was much vexed. Scheherazade stopped here, because she saw it was day.

Sister, said Dinarzade, I must confess that the beginning of the story charms me, and I fore see that the result of it will be very agreeable. Nothing is more surprising than this story, replied the sultaness; of this you will be convinced if the sultan will be so gracious as to let me live over the next night. Shier-eaz, being curious to learn the success of the fisherman, would not order Scheherazade to be put to death that day.

THE NINTH NIGHT.

MY dear sister, said Dinarzade next morning at the usual hour, if you be not asleep, I pray you go on with the story of the fisherman; I am impatient to hear it. I will readily give you that satisfaction, replied the sultaness; but at the same time, she demanded leave of the sultan, and having obtained it, proceeded.

Sir, when the fisherman, vexed to have made such a sorry draught, had mended his nets, which the carcass of the ass had broken in several places, he threw them in a second time; and when he drew them, found a great deal of resistance, which made him think he had taken abundance of fish; but he found nothing except a basket full of gravel and slime, which grieved him extremely. O fortune! cried he, with a lamentable tone, be not angry with me, nor persecute a wretch who prays thee to spare him. I came hither from my house to seek for my livelihood, and thou pronouncest against me a sentence of death. I have no other trade but this to subsist by: and notwithstanding all my care, I can scarcely provide what is absolutely necessary for my family. But I am to blame to complain of thee; thou takest pleasure to persecute honest people,

and to leave great men in obscurity, while thou shewest favour to the wicked, and advancest those who have no virtue to recommend them.

Having finished this complaint, he fretfully threw away the basket, and washing his nets from the slime, cast them a third time; but brought up nothing except stones, shells, and mud. No language can express his disappointment; he was almost distracted. However, when day began to appear, he did not forget to say his prayers, like a good Mussulman, and he added to them this petition: "Lord, thou knowest that I cast my nets only four times a day; I have already drawn them three times, without the least reward for my labour: I am only to cast them once more; I pray thee to render the sea favourable to me, as thou didst to Moses."

The fisherman having finished this prayer, cast his nets the fourth time; and when he thought it was proper, drew them as formerly with great difficulty; but instead of fish, found nothing in them but a vessel of yellow copper, which from its weight seemed not to be empty; and he observed that it was shut up and sealed with lead, having the impression of a seal upon it. This turn of fortune rejoiced him: I will sell it, said he, to the founder, and with the money buy a measure of corn. He examined the vessel on all sides, and shook it, to try if its contents made any noise, but heard nothing. This circumstance, with the impression of the seal upon the leaden cover, made him think it enclosed something precious. To try this, he took a knife, and opened it with very little labour. He turned the mouth downward, but nothing came out; which surprised him extremely. He placed it before him, but

while he viewed it attentively, there came out a very thick smoke, which obliged him to retire two or three paces back.

The smoke ascended to the clouds, and, extending itself along the sea and upon the shore, formed a great mist, which we may well imagine filled the fisherman with astonishment. When the smoke was all out of the vessel, it reunited, and became a solid body, of which was formed a genie twice as high as the greatest of giants. At the sight of a monster of such an unwieldy bulk, the fisherman would fain have fled, but was so frightened that he could not move.

Solomon, cried the genie immediately, Solomon, the great prophet, pardon, pardon; I will never more oppose your will, I will obey all your commands.

Scheherazade, perceiving day, discontinued her story.

Upon which Dinarzade said, Dear sister, nobody can keep their promise better than you have done yours. This story is certainly more surprising than all the former. Sister, replied the sultaness, there are more wonderful things yet to come, if my lord the sultan will allow me to tell them to you. Shier-ear had too great a desire to hear out the story of the fisherman, willingly to deprive himself of that pleasure; and therefore put off the sultaness's death another day.

THE TENTH NIGHT.

DINARZADE called her sister next night, when she thought it was time, and prayed her to continue the story of the fisherman; and the sultan being also impatient to know what concern the genie had with Solomon, Scheherazade proceeded :

Sir, the fisherman, when he heard these words of the genie, recovered his courage and said to him, Thou proud spirit, what is it you say? It is above eighteen hundred years since the prophet Solomon died, and we are now at the end of time. Tell me your history, and how you came to be shut up in this vessel.

The genie, turning to the fisherman with a fierce look, said, Thou must speak to me with more respect; thou art a presumptuous fellow to call me a proud spirit. Very well, replied the fisherman, shall I speak to you more civilly, and call you the owl of good luck? I say, answered the genie, speak to me more respectfully, or I will kill thee. Ah! replied the fisherman, why would you kill me? Did I not just now set you at liberty, and have you already forgotten my services? Yes, I remember it, said the genie, but that shall not save thy life: I have only one favour to grant thee: And what is that? asked the fisherman. It is, answered the genie, to give thee thy choice in what manner thou wouldst have me put thee to death. But wherein have I offended you? demanded the fisherman. Is that your reward for the service I have rendered you? I cannot treat thee otherwise, said the genie; and that thou mayest know the reason, hearken to my story.

I am one of those rebellious spirits that opposed the will of heaven: nearly all the other genies owned Solomon, the great prophet, and yielded to his authority. Sabhir and I were the only two that would never be guilty of a mean submission: and to avenge himself, that great monarch sent Asaph, the son of Barakhia, his chief minister, to apprehend me. That was accordingly done. Asaph seized my person, and brought me by force before his master's throne.

Solomon, the son of David, commanded me to acknowledge his power, and to submit to his commands: I bravely refused, and told him I would rather expose myself to his resentment, than swear fealty as he required. To punish me, he shut me up in this copper vessel; and that I might not break my prison, he himself stamped upon this leaden cover his seal with the great name of God engraven upon it. He then gave the vessel to one of the genies who had submitted, with orders to throw me into the sea, which to my sorrow were executed.

During the first hundred years of my imprisonment, I swore that if any one should deliver me before the expiration of that period, I would make him rich, even after his death: but that century ran out, and nobody did me that good office. During the second, I made an oath that I would open all the treasures of the earth to any one that might set me at liberty; but with no better success. In the third, I promised to make my deliverer a potent monarch, to be always near him in spirit, and to grant him every day three requests, of what nature soever they might be: but this century passed as well as the two former, and I continued in prison. At last being angry, or rather mad, to find myself a prisoner so long, I swore that if afterwards any one should deliver me, I would kill him without mercy, and grant him no other favour but to choose the manner of his death; and therefore, since thou hast delivered me to-day, I give thee that choice.

This discourse afflicted the fisherman extremely: I am very unfortunate, cried he, to come hither to do such a kindness to one that is so ungrateful. I beg you to consider your injustice, and revoke such an

unreasonable oath; pardon me, and heaven will pardon you; if you grant me my life, heaven will protect you from all attempts against your own. No, thy death is resolved on, said the genie, only choose in what manner you will die. The fisherman, perceiving the genie to be resolute, was extremely grieved, not so much for himself, as on account of his three children; and bewailed the misery they must be reduced to by his death. He endeavoured still to appease the genie, and said, Alas! be pleased to take pity on me, in consideration of the service I have done you. I have told thee already, replied the genie, it is for that very reason I must kill thee. That is strange, said the fisherman, are you resolved to reward good with evil? The proverb says, "That he who does good to one who deserves it not is always ill rewarded." I must confess, I thought it was false; for certainly there can be nothing more contrary to reason, or the laws of society. Nevertheless, I find now by cruel experience that it is but too true. Do not lose time, interrupted the genie; all thy reasonings shall not divert me from my purpose: make haste, and tell me what kind of death thou preferrest?

Necessity is the mother of invention. The fisherman bethought himself of a stratagem. Since I must die then, said he to the genie, I submit to the will of heaven; but before I choose the manner of my death, I conjure you by the great name which was engraven upon the seal of the prophet Solomon, the son of David, to answer me truly the question I am going to ask you.

The genie finding himself obliged to a positive answer by this adjuration, trembled; and replied to

the fisherman, Ask what thou wilt, but make haste.— Day appearing, Scheherazade ceased.

Sister, said Dinarzade, it must be owned that the more you speak the more you surprise and satisfy. I hope our lord, the sultan, will not order you to be put to death till he hears out the story of the fisherman. The sultan is absolute, replied Scheherazade, we must submit to his will in everything. But Shier-ear being as desirous as Dinarzade to hear the end of the story, again put off the execution of the sultaness.

THE ELEVENTH NIGHT.

SHIER-EAR, and the princess, his spouse, passed this night in the same manner as they had done the former; and before break of day Dinarzade awoke them and addressed the sultaness: I pray you, sister, to resume the story of the fisherman. With all my heart, said Scheherazade, I am willing to satisfy you, with the sultan's permission.

The genie (continued she) having promised to speak the truth, the fisherman said to him, I wish to know if you were actually in this vessel: Dare you swear it by the name of the great God? Yes, replied the genie, I do swear by that great name that I was. In good faith, answered the fisherman, I cannot believe you; the vessel is not capable of holding one of your size, and how should it be possible that your whole body could lie in it? I swear to thee, notwithstanding, replied the genie, that I was there just as you see me here: Is it possible that thou dost not believe me after the solemn oath I have taken? Truly not I, said the

fisherman; nor will I believe you, unless you go into the vessel again.

Upon which the body of the genie dissolved and changed itself into smoke, extending as before upon the sea-shore; and at last, being collected, it began to re-enter the vessel, which it continued to do by a slow and equal motion, till no part remained out; when immediately a voice came forth, which said to the fisherman, Well now, incredulous fellow, I am in the vessel, do not you believe me now?

The fisherman, instead of answering the genie, took the cover of lead, and having speedily replaced it on the vessel, Genie, cried he, now it is your turn to beg my favour, and to choose which way I shall put you to death; but not so, it is better that I should throw you into the sea, whence I took you: and then I will build a house upon the shore, where I will reside and give notice to all fishermen who come to throw in their nets, to beware of such a wicked genie as thou art, who hast made an oath to kill him that shall set thee at liberty.

The genie, enraged at these expressions, struggled to set himself at liberty; but it was impossible, for the impression of Solomon's seal prevented him. Perceiving that the fisherman had got the advantage of him, for he thought fit to dissemble his anger; Fisherman, said he, take heed you do not what you threaten; for what I spoke to you was only by way of jest. O genie! replied the fisherman, thou who wast but a moment ago the greatest of all genies, and now art the least of them, thy crafty discourse will signify nothing, to the sea thou shalt return. If thou hast been there already so long as thou hast told me, thou mayest very

well stay there till the day of judgment. I begged of thee, in God's name, not to take away my life, and thou didst reject my prayers; I am obliged to treat thee in the same manner.

The genie omitted nothing that he thought likely to prevail with the fisherman: Open the vessel, said he, give me my liberty, and I promise to satisfy thee to thy own content. Thou art a traitor, replied the fisherman, I should deserve to lose my life, if I were such a fool as to trust thee: thou wilt not fail to treat me in the same manner as a certain Grecian king treated the physician Douban. It is a story I have a mind to tell thee, therefore listen to it.

THE STORY OF THE GRECIAN KING AND THE PHYSICIAN DOUBAN.

There was in the country of Yunaun or Greece, a king who was leprous, and his physicians had in vain endeavoured his cure; when a very able physician, named Douban, arrived at his court.

This physician had learnt the theory of his profession in Greek, Persian, Turkish, Arabic, Latin, Syriac, and Hebrew books; he was an experienced natural philosopher, and fully understood the good and bad qualities of plants and drugs. As soon as he was informed of the king's distemper, and understood that his physicians had given him over, he found means to present himself before him. I know, said he, after the usual ceremonials, that your majesty's physicians have not been able to heal you of the leprosy; but if you will accept my service, I will engage to cure you without potions, or external applications.

The king listened to what he said, and answered, If you be able to perform what you promise, I will enrich you and your posterity. Do you assure me that you will cure my leprosy without potion, or applying any external medicine? Yes, sire, replied the physician, I promise myself success, through God's assistance, and to-morrow, with your majesty's permission, I will make the trial.

The physician returned to his quarters, made a hollow mace, and at the handle he put in his drugs; he made also a ball in such a manner as suited his purpose, with which next morning he presented himself before the king, and falling down at his feet, kissed the ground.—Here Scheherazade, perceiving day, broke off.

I wonder, sister, said Dinarzade, where you have learned so many amusing anecdotes. You shall hear more to-morrow, replied Scheherazade, if the sultan will be pleased to prolong my life. Shier-ear, who longed as much as Dinarzade to hear the sequel of the story of Douban the physician, did not order the sultanness to be put to death that day.

THE TWELFTH NIGHT.

THE twelfth night was far advanced, when Dinarzade called, and said, Sister, you owe us the continuation of the agreeable history of the Grecian king and the physician Douban. I am very willing to pay my debt, replied Scheherazade, and resumed the story as follows:

The fisherman speaking to the genie, whom he kept shut up in his vessel, went on thus. The physician Douban rose up, and after a profound reverence, said to the king he judged it meet that his majesty should

take horse, and go to the place where he used to play at mall. The king did so, and when he arrived there, the physician came to him with the mace, and said, Exercise yourself with this mace, and strike the ball until you find your hands and body perspire. When the medicine I have put up in the handle of the mace is heated with your hand, it will penetrate your whole body; and as soon as you perspire, you may leave off the exercise, for then the medicine will have had its effect. Immediately on your return to your palace, go into the bath, and cause yourself to be well washed and rubbed; then retire to bed, and when you rise to-morrow you will find yourself cured.

The king took the mace, and struck the ball, which was returned by his officers who played with him; he played so long that his hands and his whole body were in a sweat, and then the medicine shut up in the handle of the mace had its operation, as the physician had said. Upon this the king left off play, returned to his palace, entered the bath, and observed very exactly what his physician had prescribed to him.

The next morning when he arose he perceived, with equal wonder and joy, that his leprosy was cured, and his body as clean as if it had never been affected. As soon as he was dressed, he came into the hall of audience, where he ascended his throne, and showed himself to his courtiers: who, eager to know the success of the new medicine, came thither betimes, and when they saw the king perfectly cured, expressed great joy. The physician Douban, entering the hall, bowed himself before the throne, with his face to the ground. The king perceiving him, made him sit down by his side, presented him to the assembly, and gave him all the

commendation he deserved. His majesty did not stop here: but as he treated all his court that day, made him eat at his table alone with him.—At these words, Scheherazade perceiving day, discontinued her story. Sister, said Dinarzade, I know not what the conclusion of this story will be, but I find the beginning admirable. That which is to come is yet better, answered the sultaness; and I am certain you will not deny this, if the sultan will permit me to proceed with the relation to-morrow night. Shier-ear consented, and rose highly satisfied with what he had heard.

THE THIRTEENTH NIGHT.

DINARZADE, wishing to keep the sultan ignorant of her design, cried out as if she had started out of her sleep: O dear sister, I have had a troublesome dream, and nothing will sooner make me forget it than the remainder of the story of the Grecian king. I conjure you, by the love you always bore me, not to defer it a moment longer. I shall not fail, good sister, to ease your mind; and if my sovereign will permit me, I will go on. Shier-ear, charmed with the agreeable manner of Scheherazade's telling her stories, said to her, You will oblige me no less than Dinarzade, therefore continue.

The Grecian king, said the fisherman to the genie, was not satisfied with having admitted the physician Douban to his table, but caused him to be clad in a rich robe, ordered him two thousand pieces of gold, and thinking that he could never sufficiently acknowledge his obligations to him, continued every day to load him with new favours. But this king had a vizier who was

avaricious, envious, and naturally capable of every kind of mischief. He could not behold without envy the presents that were given to the physician, whose other merits had already begun to make him jealous, and he therefore resolved to lessen him in the king's esteem. To effect this, he went to the king, and told him in private that he had some information of the greatest consequence to communicate. The king having asked what it was, Sire, said he, it is highly dangerous for a monarch to confide in a man whose fidelity he has never tried. Though you heap favours upon the physician Douban, your majesty does not know that he is a traitor, sent by your enemies to take away your life. From whom, demanded the king, have you the suggestion which you dare pronounce? Consider to whom you are speaking, and that you are advancing what I shall not easily believe. Sire, replied the vizier, I am well informed of what I have had the honour to reveal to your majesty; therefore do not rest in dangerous security: if your majesty be asleep, be pleased to awake; for I once more repeat, that the physician Douban left his native country, and came to settle himself at your court, for the sole purpose of executing the horrible design which I have intimated.

No, no, vizier, interrupted the king; I am certain that this physician, whom you suspect to be a villain and a traitor, is one of the best and most virtuous of men. You know by what medicine, or rather by what miracle, he cured me of my leprosy: If he had had a design upon my life, why did he save me then? He needed only to have left me to my disease; I could not have escaped it, as life was fast decaying. Forbear then to fill me with unjust suspicions: instead of listen-

ing to you, I tell you, that from this day forward I will give that great man a pension of a thousand pieces of gold per month for his life; nay, though I were to share with him all my riches and dominions, I should never pay him sufficiently for what he has done. I perceive it to be his virtue that raises your envy; but do not think I will be unjustly prejudiced against him. I remember too well what a vizier said to king Sinbad, his master, to prevent his putting to death the prince his son.—But, sir, said Scheherazade, daylight appears, which forbids me to proceed.

I am well pleased that the Grecian king, said Dinarzade, had so much firmness of spirit to reject the false accusation of the vizier. If you commend the firmness of that prince to-day, said Scheherazade, you will as much condemn his weakness to-morrow, if the sultan be pleased to allow me time to finish this story. The sultan, being curious to hear wherein the Grecian king discovered his weakness, again delayed the death of the sultaness.

THE FOURTEENTH NIGHT.

SISTER, said Dinarzade, about an hour before day, you will, I trust, be as good as your word, and finish the story of the fisherman: to assist your memory, I will tell you where you left off: it was where the Grecian king maintained the innocence of his physician Douban against his vizier. I remember, said Scheherazade, and will relate what followed.

Sir, continued she, addressing herself to Shier-eaz, what the Grecian king said about king Sinbad raised the vizier's curiosity, who said, I pray your majesty to

pardon me, if I have the boldness to ask what the vizier of king Sinbad said to his master to divert him from putting the prince his son to death. The Grecian king had the condescension to satisfy him : That vizier, said he, after having represented to king Sinbad, that he ought to beware, lest on the accusation of a mother-in-law he should commit an action of which he might afterwards repent, told him this story.

THE STORY OF THE HUSBAND AND THE PARROT.

A certain man had a beautiful wife, whom he loved so dearly that he could scarcely allow her to be out of his sight. One day, some urgent affairs obliging him to go from home, he went to a place where all sorts of birds were sold, and bought a parrot, which not only spoke well, but could also give an account of everything that was done in its presence. He brought it in a cage to his house, desired his wife to put it in his chamber, and take care of it during his absence, and then departed.

On his return he questioned the parrot concerning what had passed while he was from home, and the bird told him such things as gave him occasion to upbraid his wife. She concluded some of her slaves had betrayed her, but all of them swore they had been faithful, and agreed that the parrot must have been the tell-tale.

Upon this the wife began to devise how she might remove her husband's jealousy, and at the same time revenge herself on the parrot. Her husband being gone another journey, she commanded a slave in the night-time to turn a hand-mill under the parrot's cage ;

she ordered another to sprinkle water, in resemblance of rain, over the cage; and a third to move a looking-glass, backward and forward against a candle, before the parrot. The slaves spent great part of the night in doing what their mistress desired them, and acquitted themselves with much skill.

Next night the husband returned, and examined the parrot again about what had passed during his absence. The bird answered, Good master, the lightning, thunder, and rain so much disturbed me all night, that I cannot tell how much I suffered. The husband, who knew that there had been neither thunder, lightning, nor rain in the night, fancied that the parrot, not having spoken truth in this, might also have lied in the other relation; upon which he took it out of the cage, and threw it with so much force to the ground that he killed it. Yet afterwards he understood from his neighbours, that the poor parrot had not deceived him in what it had stated of his wife's base conduct, which made him repent he had killed it. Scheherazade stopped here, because she saw it was day.

All that you tell us, sister, says Dinarzade, is so curious that nothing can be more agreeable. I shall be willing to divert you, answers Scheherazade, if the sultan, my master, will allow me time. Shier-ear, who took as much pleasure to hear the sultaness as Dinarzade, rose and went about his affairs, without ordering the vizier to cut her off.

THE FIFTEENTH NIGHT.

DINARZADE was punctual this night, as she had been the former, to awaken her sister, and begged of her, as usual, to tell her a story. I am going to do it, sister, replied Scheherazade; but the sultan interrupted her, for fear she should begin a new one, and bid her finish the discourse between the Grecian king and his vizier about his physician Douban. Sir, said Scheherazade, I will obey you; and went on with the relation as follows.

When the Grecian king, said the fisherman to the genie, had finished the story of the parrot; And you, vizier, adds he, because of the hatred you bear to the physician Douban, who never did you any injury, you would have me cut him off; but I will beware lest I should repent, as the husband did after killing his parrot.

The mischievous vizier was too desirous of effecting the ruin of the physician Douban to stop here. Sir, said he, the death of the parrot was but a trifle, and I believe his master did not mourn for him long; but why should your fear of wronging an innocent man, hinder your putting this physician to death? Is it not sufficient justification that he is accused of a design against your life? When the business in question is to secure the life of a king, bare suspicion ought to pass for certainty; and it is better to sacrifice the innocent than to spare the guilty. But, sir, this is not a doubtful case; the physician Douban has certainly a mind to assassinate you. It is not envy which makes me his enemy; it is only my zeal, with the

concern I have for preserving your majesty's life, that makes me give you my advice in a matter of this importance. If the accusation be false, I deserve to be punished in the same manner as a vizier formerly was. What had the vizier done, demands the Grecian king, to deserve punishment? I will inform your majesty, said the vizier, if you will be pleased to hear me.

THE STORY OF THE VIZIER THAT WAS PUNISHED.

There was a king, said the vizier, who had a son that loved hunting. He allowed him to pursue that diversion often; but gave orders to his grand vizier always to attend him.

One hunting-day, the huntsman having roused a deer, the prince, who thought the vizier followed him, pursued the game so far, and with so much earnestness, that he separated himself from the company. Perceiving he had lost his way he stopped, and endeavoured to return to the vizier; but not knowing the country he wandered farther.

Whilst he was thus riding about, he met on his way a handsome lady, who wept bitterly. He stopped his horse and inquired who she was, how she came to be alone in that place, and what she wanted. I am, replied she, the daughter of an Indian king. As I was taking the air on horseback, in the country, I grew sleepy and fell from my horse, who is run away, and I know not what is become of him. The young prince taking compassion on her, requested her to get up behind him, which she willingly did.

As they were passing by the ruins of a house, the lady expressed a desire to alight. The prince stopped,

and having put her down, dismounted himself, and went near the building, leading his horse after him. But you may judge how much he was surprised, when he heard the pretended lady utter these words: "Be glad, my children, I bring you a young man for your repast;" and other voices, which answered immediately, "Where is he, for we are very hungry?"

The prince heard enough to convince him of his danger. He perceived that the lady, who called herself the daughter of an Indian king, was one of those savage demons, called ghouls, who live in desolated places, and employ a thousand wiles to surprise passengers, whom they afterwards devour. The prince instantly remounted his horse, and luckily escaped.

The pretended princess appeared that very moment, and perceiving she had missed her prey, exclaimed, Fear nothing, prince: Who are you? Whom do you seek? I have lost my way, replied he, and am endeavouring to find it. If you have lost your way, said she, recommend yourself to God, He will deliver you out of your perplexity. Then the prince raised his eyes towards heaven.—But, sir, said Scheherazade, I am obliged to break off, for day appears.

I long, said Dinarzade, to know what became of that young prince; I tremble for him. I will deliver you from your uneasiness to-morrow, answers the sultanness, if the sultan will allow me to live so long. Shier-ear, willing to hear an end of this adventure, prolonged Scheherazade's life for another day.

THE SIXTEENTH NIGHT.

DINARZADE had such a desire to learn the fate of the young prince, that she awoke that night sooner than ordinary, and said, Sister, pray go on with the story you began yesterday: I am much concerned for the young prince, lest it should appear he was eaten up by the ghoul and her children. Shier-ear having signified that he had the same fear, the sultanness replied, Well, I will satisfy you immediately.

After the counterfeit Indian princess had bidden the young prince recommend himself to God, he could not believe she spoke sincerely, but thought herself sure of him; and therefore lifting up his hands to heaven, said, "Almighty Lord, cast thine eyes upon me, and deliver me from this enemy." After this prayer, the ghoul entered the ruins again, and the prince rode off with all possible haste. He happily found his way, and arrived safe at the court of his father, to whom he gave a particular account of the danger he had been in through the vizier's neglect: upon which the king, being incensed against that minister, ordered him to be immediately strangled.

Sir, continued the Grecian king's vizier, to return to the physician Douban, if you do not take care, the confidence you put in him will be fatal to you; I am very well assured that he is a spy sent by your enemies to attempt your majesty's life. He has cured you, you will say: but alas! who can assure you of that? He has perhaps cured you only in appearance, and not radically; who knows but the medicine he has given you, may in time have pernicious effects?

The Grecian king was not able to discover the wicked design of his vizier, nor had he firmness enough to persist in his first opinion. This discourse staggered him: Vizier, said he, thou art in the right; he may be come on purpose to take away my life, which he may easily do by the smell of his drugs.

When the vizier found the king in such a temper as he wished, Sir, said he, the surest and speediest method you can take to secure your life, is to send immediately for the physician Douban, and order his head to be struck off. In truth, said the king, I believe that is the way we must take to frustrate his design. When he had spoken thus, he called for one of his officers, and ordered him to go for the physician; who, knowing nothing of the king's purpose, came to the palace in haste.

Knowest thou, said the king, when he saw him, why I sent for thee? No, sir, answered he; I wait till your majesty be pleased to inform me. I sent for thee, replied the king, to rid myself of thee, by taking away thy life.

No man can express the surprise of the physician, when he heard the sentence of death pronounced against him. Sir, said he, why would your majesty take my life? What crime have I committed? I am informed, replied the king, that you came to my court only to attempt my life; but to prevent you, I will be sure of yours. Give the blow, said he to the executioner, who was present, and deliver me from a perfidious wretch, who came hither on purpose to assassinate me.

When the physician heard this cruel order, he readily judged that the honours and presents he had received from the king had procured him enemies, and that the

weak prince was imposed on. He repented that he had cured him of his leprosy; but it was now too late. Is it thus, asked the physician, that you reward me for curing you? The king would not hearken to him, but a second time ordered the executioner to strike the fatal blow. The physician then had recourse to his prayers; Alas, sir, cried he, prolong my days, and God will prolong yours; do not put me to death, lest God treat you in the same manner. The fisherman broke off his discourse here, to apply it to the genie. Well, genie, said he, you see that what passed betwixt the Grecian king and his physician Douban is acted just now by us.

The Grecian king, continued he, instead of having regard to the prayers of the physician, who begged him to spare his life, cruelly replied, No, no; I must of necessity cut you off, otherwise you may assassinate with as much art as you cured me. The physician, without bewailing himself for being so ill rewarded by the king, prepared for death. The executioner tied his hands, and was going to draw his cimeter.

The courtiers who were present, being moved with compassion, begged the king to pardon him, assuring his majesty that he was not guilty of the crime laid to his charge, and that they would answer for his innocence: but the king was inflexible.

The physician being on his knees, his eyes tied up, and ready to receive the fatal blow, addressed himself once more to the king: Sir, said he, since your majesty will not revoke the sentence of death, I beg, at least, that you would give me leave to return to my house, to give orders about my burial, to bid farewell to my family, to give alms, and to bequeath my books to those

who are capable of making good use of them. I have one particularly I would present to your majesty ; it is a very precious book, and worthy of being laid up carefully in your treasury. What is it, demanded the king, that makes it so valuable ? Sir, replied the physician, it possesses many singular and curious properties ; of which the chief is, that if your majesty will give yourself the trouble to open it at the sixth leaf, and read the third line of the left page, my head, after being cut off, will answer all the questions you ask it. The king, being curious, deferred his death till the next day, and sent him home under a strong guard.

The physician, during that time, put his affairs in order ; and the report being spread that an unheard of prodigy was to happen after his death, the viziers, emirs, officers of the guard, and, in a word, the whole court, repaired next day to the hall of audience, that they might be witnesses of it.

The physician Douban was brought in, and advancing to the foot of the throne, with a book in his hand, he called for a bason, and laid upon it the cover in which the book was wrapped ; then presenting the book to the king, Take this, said he, and after my head is cut off, order that it be put into the bason upon that cover ; as soon as it is placed there, the blood will stop ; then open the book, and my head will answer your questions. But permit me once more to implore your majesty's clemency ; for God's sake, grant my request, I protest to you that I am innocent. Your prayers, answered the king, are in vain ; and were it for nothing but to hear your head speak after your death, it is my will you should die. As he said this, he took the book

out of the physician's hand, and ordered the executioner to do his duty.

The head was so dexterously cut off that it fell into the bason, and was no sooner laid upon the cover of the book than the blood stopped; then to the great surprise of the king, and all the spectators, it opened its eyes, and said, Sir, will your majesty be pleased to open the book? The king proceeded to do so; but finding that the leaves adhered to each other, that he might turn them with more ease, he put his finger to his mouth, and wetted it with spittle. He did thus till he came to the sixth leaf, and finding no writing on the place where he was desired to look for it, Physician, said he, there is nothing written. Turn over some more leaves, replied the head. The king went on, putting always his finger to his mouth, until the poison with which each leaf was imbued, coming to have its effect, the prince found himself suddenly taken with an extraordinary fit, his eyesight failed, and he fell down at the foot of the throne in violent convulsions. At these words, Scheherazade perceiving daylight, forbore speaking. Ah, dear sister, said Dinarzade, how grieved am I that you have not time to finish this story; I shall be inconsolable if you lose your life to-day. Sister, replied the sultanness, that must be as the sultan pleases; but I hope he will be so good as to suspend my death till to-morrow. Shier-ear, far from ordering her death that day, expected the next night with much impatience; so earnest was he to hear out the story of the Grecian king, and the sequel of the fisherman and the genie.

THE SEVENTEENTH NIGHT.

THOUGH Dinarzade was very curious to hear the rest of the story of the Grecian king, she did not awake that night as soon as usual, so that it was almost day before she called upon the sultanness; and then she said, I pray you, sister, continue the wonderful story of the Grecian king; but make haste, I beseech you, for it will speedily be day.

Scheherazade resumed the story where she left off the day before: Sir, said she to the sultan, when the physician Douban, or rather his head, saw that the poison had taken effect, and that the king had but a few moments to live, Tyrant, it cried, now you see how princes are treated, who, abusing their authority, cut off innocent men: God punishes soon or late their injustice and cruelty. Scarcely had the head spoken these words, when the king fell down dead, and the head itself lost what life it had.

Sir, continued Scheherazade, such was the end of the Grecian king and of the physician Douban. I must return now to the story of the fisherman and the genie; but it is day. The sultan, who always observed his hours regularly, got up; and wishing to hear the sequel of the story of the genie and the fisherman, bid the sultanness prepare to relate it to him the next night.

THE EIGHTEENTH NIGHT.

DINARZADE made amends for the last night's neglect; she awoke long before day, and calling upon Scheherazade, Sister, said she, if you be not asleep, pray

give us the rest of the story of the fisherman and the genie; you know the sultan desires to hear it as well as I.

I shall soon satisfy his curiosity and yours, answered the sultanness; and then addressing herself to Shier-ear, Sir, continued she, as soon as the fisherman had concluded the history of the Greek king and his physician Douban, he made the application to the genie, whom he still kept shut up in the vessel. If the Grecian king, said he, had suffered the physician to live, God would have continued his life also; but he rejected his most humble prayers, and the case is the same with thee, O genie! Could I have prevailed with thee to grant me the favour I supplicated, I should now take pity on thee; but since, notwithstanding the extreme obligation thou wast under to me, for having set thee at liberty, thou didst persist in thy design to kill me, I am obliged, in my turn, to be equally hard-hearted to thee.

My good friend, fisherman, replied the genie, I conjure thee once more, not to be guilty of such cruelty; consider that it is not good to avenge one's self, and that, on the other hand, it is commendable to do good for evil; do not treat me as Imama formerly treated Ateca. And what did Imama to Ateca? inquired the fisherman. Ho! says the genie, if you have a mind to be informed, open the vessel: do you think that I can be in an humour to relate stories in so strait a prison? I will tell you as many as you please, when you have let me out. No, said the fisherman, I will not let thee out; it is in vain to talk of it; I am just going to throw thee into the bottom of the sea. Hear me one word more, cried

the genie; I promise to do thee no hurt; nay, far from that, I will show thee a way to become exceedingly rich.

The hope of delivering himself from poverty prevailed with the fisherman. I could listen to thee, said he, were there any credit to be given to thy word; swear to me, by the great name of God, that you will faithfully perform what you promise, and I will open the vessel; I do not believe you will dare to break such an oath.

The genie swore to him, upon which the fisherman immediately took off the covering of the vessel. At that instant the smoke ascended, and the genie, having resumed his form, the first thing he did was to kick the vessel into the sea. This action alarmed the fisherman. Genie, said he, will not you keep the oath you just now made? And must I say to you, as the physician Douban said to the Grecian king, suffer me to live, and God will prolong your days?

The genie laughed at the fisherman's fear, and answered, No, fisherman, be not afraid, I only did it to divert myself, and to see if thou wouldst be alarmed at it: but to convince thee that I am in earnest, take thy nets and follow me. As he spoke these words, he walked before the fisherman, who having taken up his nets, followed him, but with some distrust. They passed by the town, and came to the top of a mountain, from whence they descended into a vast plain, which brought them to a lake that lay betwixt four hills.

When they reached the side of the lake, the genie said to the fisherman, Cast in thy nets, and catch fish; the fisherman did not doubt of taking some, because he saw a great number in the water; but he was

extremely surprised, when he found they were of four colours, that is to say, white, red, blue, and yellow. He threw in his nets, and brought out one of each colour. Having never seen the like before, he could not but admire them, and judging that he might get a considerable sum for them, he was very joyful. Carry those fish, said the genie to him, and present them to thy sultan; he will give thee more money for them. Thou mayest come every day to fish in this lake; but I give thee warning not to throw in thy nets above once a day, otherwise thou wilt repent. Having spoken thus, he struck his foot upon the ground, which opened, and after it had swallowed him up closed again.

The fisherman being resolved to follow the genie's advice, forbore casting in his nets a second time; and returned to the town very well satisfied; and making a thousand reflections upon his adventure. He went immediately to the sultan's palace, to offer his fish. But, sir, said Scheherazade, I perceive day, and must stop here.

Dear sister, said Dinarzade, how surprising are the last events you have told us? I can hardly believe that anything you have to say can be more surprising. Sister, replied the sultanness, if the sultan, my master, will let me live till to-morrow, I am persuaded you will find the sequel of the history of the fisherman more wonderful than the beginning of it, and incomparably more diverting. Shier-ear, being curious to know if the remainder of this story would be such as the sultanness said, put off once more the execution of his cruel sentence.

THE NINETEENTH NIGHT.

TOWARDS morning Dinarzade called the sultanness, and said, Dear sister, it will be day speedily, therefore pray continue the history of the fisherman; I am extremely impatient to know what the issue of it was. Scheherazade having demanded permission, resumed her discourse as follows: I leave it to your majesty to think how much the sultan was surprised, when he saw the four fish which the fisherman presented. He took them up one after another, and viewed them with attention; and after having admired them a long time, Take those fish, said he to his vizier, and carry them to the cook whom the emperor of the Greeks has sent me. I cannot imagine but that they must be as good as they are beautiful.

The vizier carried them as he was directed, and delivering them to the cook, said, Here are four fish just brought to the sultan; he orders you to dress them: he then returned to the sultan his master, who ordered him to give the fisherman four hundred pieces of gold of the coin of that country, which he did accordingly.

The fisherman, who had never seen so much money, could scarcely believe his good fortune, but thought the whole must be a dream, until he found it otherwise, by being able to provide necessaries for his family with the produce of his fish.

But, sir, said Scheherazade, having told you what happened to the fisherman, I must acquaint you next with what befel the sultan's cook, whom we shall find in great perplexity. As soon as she had gutted the fish, she put them upon the fire in a frying-pan, with

oil, and when she thought them fried enough on one side, she turned them upon the other; but, O monstrous prodigy! scarcely were they turned, when the wall of the kitchen divided, and a young lady of wonderful beauty entered from the opening. She was clad in flowered satin, after the Egyptian manner, with pendants in her ears, a necklace of large pearls, and bracelets of gold set with rubies, with a rod in her hand. She moved towards the frying-pan, to the great amazement of the cook, who continued fixed by the sight, and striking one of the fish with the end of the rod, said, "Fish, fish, are you in duty?" The fish having answered nothing, she repeated these words, and then the four fish lifted up their heads, and replied, "Yes, yes: if you reckon, we reckon; if you pay your debts, we pay ours; if you fly, we overcome, and are content." As soon as they had finished these words, the lady overturned the frying-pan, and returned into the open part of the wall, which closed immediately, and became as it was before.

The cook was greatly frightened at what had happened, and coming a little to herself went to take up the fish that had fallen on the hearth, but found them blacker than coal and not fit to be carried to the sultan. This grievously troubled her, and she fell to weeping most bitterly. Alas! said she, what will become of me? If I tell the sultan what I have seen, I am sure he will not believe me, but will be enraged against me.

While she was thus bewailing herself, the grand vizier entered, and asked her if the fish were ready? She told him all that had occurred, which we may easily imagine astonished him; but without speaking

a word of it to the sultan, he invented an excuse that satisfied him, and sending immediately for the fisherman bid him bring four more such fish, for a misfortune had befallen the other, so that they were not fit to be carried to the sultan. The fisherman, without saying anything of what the genie had told him, in order to excuse himself from bringing them that day, told the vizier he had a great way to go for them, but would certainly bring them on the morrow.

Accordingly the fisherman went away by night, and coming to the lake, threw in his nets betimes next morning, took four fish like the former, and brought them to the vizier at the hour appointed. The minister took them himself, carried them to the kitchen, and shutting himself up with the cook, she gutted them, and put them on the fire, as she had done the four others the day before. When they were fried on one side, and she had turned them upon the other, the kitchen wall again opened, and the same lady came in with the rod in her hand, struck one of the fish, spoke to it as before, and all four gave her the same answer. But, sir, said Scheherazade, day appears, which obliges me to break off. What I have told you is indeed very singular; but if I be alive to-morrow, I will tell you other things which are yet better worth your hearing. Shier-ear, conceiving that the sequel must be very curious, resolved to hear her next night.

THE TWENTIETH NIGHT.

NEXT morning the sultan prevented Dinarzade, and said to Scheherazade, I pray you finish the story of the

fisherman, I am impatient to hear it ; upon which the sultaness continued thus.

After the four fish had answered the young lady, she overturned the frying-pan with her rod, and retired into the wall. The grand vizier being witness to what had passed, This is too wonderful and extraordinary, said he, to be concealed from the sultan ; I will inform him of this prodigy.

The sultan, being much surprised, sent immediately for the fisherman, and said to him, Friend, cannot you bring me four more such fish ? The fisherman replied, If your majesty will be pleased to allow me three days, I will do it. Having obtained his time, he went to the lake immediately, and at the first throwing in of his net he caught four fish, and brought them directly to the sultan ; who was so much the more rejoiced, as he did not expect them so soon, and ordered him four hundred pieces of gold. As soon as the sultan had the fish, he ordered them to be carried into his closet, with all that was necessary for frying them ; and having shut himself up with the vizier, the minister gutted them, put them into the pan, and when they were fried on one side, turned them upon the other ; then the wall of the closet opened, but instead of the young lady, there came out a black, in the habit of a slave, and of a gigantic stature, with a great green staff in his hand. He advanced towards the pan, and touching one of the fish with his staff, said, with a terrible voice, "Fish, are you in your duty ?" At these words the fish raised up their heads, and answered, "Yes, yes ; we are ; if you reckon, we reckon ; if you pay your debts, we pay ours ; if you fly, we overcome, and are content."

The fish had no sooner finished these words, than the black threw the pan into the middle of the closet, and reduced the fish to a coal. Having done this, he retired fiercely, and entering again into the aperture, it closed, and the wall appeared just as it did before.

After what I have seen, said the sultan to the vizier, it will not be possible for me to be easy ; these fish, without doubt, signify something extraordinary. He sent for the fisherman, and when he came, said to him, Fisherman, the fish you have brought us make me very uneasy ; where did you catch them ? Sir, answered he, I fished for them in a lake situated betwixt four hills, beyond the mountain that we see from hence. Know'st thou not that lake ? said the sultan to the vizier. No, replied the vizier, I never so much as heard of it, although I have for sixty years hunted beyond that mountain. The sultan asked the fisherman how far the lake might be from the palace ? The fisherman answered, it was not above three hours' journey ; upon this assurance the sultan commanded all his court to take horse, and the fisherman served them for a guide. They all ascended the mountain, and at the foot of it they saw, to their great surprise, a vast plain that nobody had observed till then, and at last they came to the lake, which they found to be situated betwixt four hills, as the fisherman had described. The water was so transparent, that they observed all the fish to be like those which the fisherman had brought to the palace.

The sultan stood upon the bank of the lake, and after beholding the fish with admiration, demanded of his courtiers, if it were possible they had never seen this lake, which was within so short a distance of the

town. They all answered that they had never so much as heard of it.

Since you all agree that you never heard of it, and as I am no less astonished than you are at this novelty, I am resolved not to return to my palace till I learn how this lake came here, and why all the fish in it are of four colours. Having spoken thus, he ordered his court to encamp; and immediately his pavilion and the tents of his household were planted upon the banks of the lake.

When night came the sultan retired under his pavilion, and spoke to the grand vizier thus: Vizier, my mind is uneasy: this lake transported hither; the black that appeared to us in my closet, and the fish that we heard speak; all these things so much excite my curiosity, that I cannot resist my impatient desire to have it satisfied. To this end, I am resolved to withdraw alone from the camp, and I order you to keep my absence secret: stay in my pavilion, and to-morrow morning, when the emirs and courtiers come to attend my levee, send them away, and tell them that I am somewhat indisposed and wish to be alone; and the following days tell them the same thing, till I return.

The grand vizier endeavoured to divert the sultan from this design; he represented to him the danger to which he might be exposed, and that all his labour might perhaps be in vain: but it was to no purpose; the sultan was resolved. He put on a suit fit for walking, and took his cimeter; and as soon as he found that all was quiet in the camp, went out alone, and passed over one of the hills without much difficulty; he found the descent still more easy, and when he

came to the plain, walked on till the sun arose, and then he saw before him, at a considerable distance, a vast building. He rejoiced at the sight, in hopes of receiving there the information he sought. When he drew near, he found it was a magnificent palace, or rather a strong castle, of black polished marble, and covered with fine steel, as smooth as glass. Being highly pleased that he had so speedily met with something worthy his curiosity, he stopped before the front of the castle, and considered it with attention.

He then advanced towards the gate, which had two leaves, one of them open; though he might immediately have entered, yet he thought it best to knock. This he did at first softly, and waited for some time; but seeing no one, and supposing he had not been heard, he knocked harder the second time, and after that he knocked again and again, but no one yet appearing, he was exceedingly surprised; for he could not think that a castle in such repair was without inhabitants. If there be no one in it, said he to himself, I have nothing to fear; and if it be inhabited, I have wherewith to defend myself.

At last he entered, and when he came within the porch, he cried, Is there no one here to receive a stranger, who comes in for some refreshment as he passes by? He repeated the same words two or three times; but though he spoke very loud, he was not answered. The silence increased his astonishment: he came into a spacious court, and looked on every side for inhabitants, but discovered none. But, sir, said Scheherazade, day appears, and I must refrain.

Ah! sister, said Dinarzade, you break off at the very best of the story. It is true, answered the Sultanness;

but, sister, you see I am forced to do so. If my lord the sultan pleases, you may hear the rest to-morrow. Shier-ear agreed to this, not so much to please Dinarzade, as to satisfy his own curiosity, being impatient to know what adventure the prince met with in the castle.

THE TWENTY-FIRST NIGHT.

DINARZADE, to make amends for her neglect the night before, never closed her eyes, and when she thought it was time, awoke the sultanness, saying to her, My dear sister, pray give us an account of what happened in the fine castle where you left us yesterday.

Scheherazade forthwith resumed her story, and addressing herself to Shier-ear, said ; Sir, the sultan perceiving nobody in the court, entered the grand halls, which were hung with silk tapestry, the alcoves and sofas were covered with stuffs of Mecca, and the porches with the richest stuffs of India, mixed with gold and silver. He came afterwards into a superb saloon, in the middle of which was a fountain, with a lion of massy gold at each angle: water issued from the mouths of the four lions ; and as it fell, formed diamonds and pearls, resembling a jet d'eau, which, springing from the middle of the fountain, rose nearly to the top of a cupola painted in Arabesque.

The castle, on three sides, was encompassed by a garden, with parterres of flowers, shrubbery, and whatever could concur to embellish it ; and to complete the beauty of the place, an infinite number of birds filled the air with their harmonious notes, and always remained there, nets being spread over the garden, and

fastened to the palace to confine them. The sultan walked from apartment to apartment, where he found everything rich and magnificent. Being tired with walking, he sat down in a veranda or arcade closet, which had a view over the garden, reflecting upon what he had already seen, and then beheld: when suddenly he heard the voice of one complaining, in lamentable tones. He listened with attention, and heard distinctly these words: "O fortune! thou who wouldst not suffer me longer to enjoy a happy lot, forbear to persecute me, and by a speedy death put an end to my sorrows. Alas! is it possible that I am still alive, after so many torments as I have suffered!"

The sultan rose up, advanced toward the place whence he heard the voice; and coming to the door of a great hall, opened it, and saw a handsome young man, richly habited, seated upon a throne raised a little above the ground. Melancholy was painted on his countenance. The sultan drew near and saluted him; the young man returned his salutation, by an inclination of his head, not being able to rise, at the same time saying, My lord, I should rise to receive you; but am hindered by sad necessity, and therefore hope you will not be offended. My lord, replied the sultan, I am much obliged to you for having so good an opinion of me: as to the reason of your not rising, whatever your apology be, I heartily accept it. Being drawn hither by your complaints, and afflicted by your grief, I come to offer you my help; would to God that it lay in my power to ease you of your trouble! I would do my utmost to effect it. I flatter myself that you will relate to me the history of your misfortunes; but inform me first of the meaning of

the lake near the palace, where the fish are of four colours? whose this castle is? how you came to be here? and why you are alone?

Instead of answering these questions, the young man began to weep bitterly. "How inconstant is fortune!" cried he; "she takes pleasure to pull down those she had raised. Where are they who enjoy quietly the happiness which they hold of her, and whose day is always clear and serene?"

The sultan, moved with compassion to see him in such a condition, prayed him to relate the cause of his excessive grief. Alas! my lord, replied the young man, how is it possible but I should grieve, and my eyes be inexhaustible fountains of tears? At these words, lifting up his robe, he showed the sultan that he was a man only from the head to the girdle, and that the other half of his body was black marble. Here Scheherazade broke off, and told the sultan that day appeared.

Shier-ear was so much charmed with the story, and became so much in love with Scheherazade, that he resolved to let her live a month. He rose, however, as usual, without acquainting her with his resolution.

THE TWENTY-SECOND NIGHT.

DINARZADE was so impatient to hear out the story, that she called her sister next morning sooner than customary, and said, Sister, pray continue the wonderful story. I will, replied the sultaness.

You may easily imagine, continued she, that the sultan was much surprised, when he saw the deplor-

able condition of the young man. That which you show me, said he, while it fills me with horror, excites my curiosity, so that I am impatient to hear your history, which, no doubt, must be extraordinary, and I am persuaded that the lake and the fish make some part of it; therefore I conjure you to relate it. You will find some comfort in so doing, since it is certain that the unfortunate find relief in making known their distress. I will not refuse your request, replied the young man, though I cannot comply without renewing my grief. But I give you notice beforehand, to prepare your ears, your mind, and even your eyes, for things which surpass all that the imagination can conceive.

THE HISTORY OF THE YOUNG KING OF THE BLACK ISLES.

You must know, my lord, continued he, that my father, named Mahmoud, was king of this country. This is the kingdom of the Black Isles, which takes its name from the four small neighbouring mountains; for those mountains were formerly isles: the capital where the king my father resided was situated on the spot now occupied by the lake you have seen. The sequel of my history will inform you of those changes.

The king my father died when he was seventy years of age; I had no sooner succeeded him than I married, and the lady I chose to share the royal dignity with me was my cousin. I had so much reason to be satisfied with her affection, and, on my part, loved her with so much tenderness, that nothing could surpass the

harmony and pleasure of our union. This lasted five years, at the end of which time I perceived the queen, my cousin, ceased to delight in my attentions.

One day, after dinner, while she was at the bath, I found myself inclined to repose and lay down upon a sofa. Two of her ladies, who were then in my chamber, came and sat down, one at my head, and the other at my feet, with fans in their hands to moderate the heat, and to prevent the flies from disturbing me. They thought I was asleep, and spoke in whispers; but as I only closed my eyes, I heard all their conversation.

One of them said to the other, Is not the queen wrong, not to love so amiable a prince? Certainly, replied the other; I do not understand the reason, neither can I conceive why she goes out every night, and leaves him alone! Is it possible that he does not perceive it? Alas! said the first, how should he? she mixes every evening in his liquor the juice of a certain herb, which makes him sleep so sound all night that she has time to go where she pleases, and as day begins to appear she comes and lies down by him again, and wakes him by the smell of something she puts under his nostrils.

You may guess, my lord, how much I was surprised at this conversation, and with what sentiments it inspired me; yet, whatever emotion it excited, I had sufficient self-command to dissemble, and feigned to awake without having heard a word.

The queen returned from the bath, we supped together, and she presented me with a cup full of such water as I was accustomed to drink; but instead of putting it to my mouth, I went to a window that was

open, and threw out the water so quickly that she did not perceive it, and returned.

We went to bed together, and soon after, believing that I was asleep, she got up with so little precaution, that she said loud enough for me to hear her distinctly, "Sleep on, and may you never wake again!" She dressed herself, and went out of the chamber.—As Scheherazade spoke these words, she saw day appear, and discontinued.

Dinarzade had heard her sister with a great deal of pleasure, and Shier-ear thought the history of the king of the Black Isles so worthy of his curiosity, that he rose up full of impatience for its continuation.

THE TWENTY-THIRD NIGHT.

AN hour before day, Dinarzade being awake, failed not to call upon the sultanness, and said, Pray, dear sister, go on with the history of the young king of the Black Isles. Scheherazade calling to mind where she had left off, resumed :

As soon as the queen my wife was gone, continued the king, I dressed myself in haste, took my cimeter, and followed her so quickly, that I soon heard the sound of her feet before me, and then walked softly after her, for fear of being heard. She passed through several gates, which opened upon her pronouncing some magical words, and the last she opened was that of the garden, which she entered. I stopped at this gate, that she might not perceive me as she passed along a parterre; then looking after her as far as the darkness of the night permitted, I saw her enter a little wood, whose walks were guarded by thick pallisadoes. I

went thither by another way, and concealing myself behind the pallisadoes of a long walk, I saw her walking there with a man.

I did not fail to lend the most attentive ear to their discourse, and heard her address herself thus to her gallant: I do not deserve to be reproached by you for want of diligence. You well know the reason; but if all the proofs of affection I have already given you be not sufficient to convince you of my sincerity, I am ready to give you others more decisive: you need but command me, you know my power; I will, if you desire it, before sunrise convert this great city, and this superb palace, into frightful ruins, inhabited only by wolves, owls, and ravens. If you would have me transport all the stones of those walls so solidly built, beyond Mount Caucasus, or the bounds of the habitable world, speak but the word, and all shall be changed.

As the queen finished these words she and her lover came to the end of the walk, turned to enter another, and passed before me. I had already drawn my cimeter, and her lover being next me, I struck him on the neck, and brought him to the ground. I concluded I had killed him, and therefore retired speedily without making myself known to the queen, whom I chose to spare, because she was my kinswoman.

The wound I had given her lover was mortal; but by her enchantments she preserved him in an existence in which he could not be said to be either dead or alive. As I crossed the garden to return to the palace, I heard the queen loudly lamenting, and judging by her cries how much she was grieved, I was pleased that I had spared her life.

As soon as I had reached my apartment, I went to bed, and being satisfied with having punished the villain who had injured me, fell asleep; and when I awoke next morning, found the queen lying by me.—Scheherazade was obliged to stop here, because she perceived it was day.

Dear sister, said Dinarzade, how sorry I am that you cannot proceed. Sister, replied the sultaness, you ought to have awaked me earlier, it is your own fault. I will make amends to-night, replied Dinarzade, for I doubt not but the sultan will be as willing as myself to hear out the story.

THE TWENTY-FOURTH NIGHT.

DINARZADE proved as good as her word. She called the sultaness very early, saying, Dear sister, pray finish the interesting history of the king of the Black Isles; I am impatient to know how he came to be changed into marble. You shall hear, replied Scheherazade, if the sultan will give me leave.

I found the queen lying by me, said the king of the Black Isles: I cannot tell you whether she slept or not; but I arose, went to my closet, and dressed myself. I afterwards held my council. At my return, the queen, clad in mourning, her hair dishevelled, and part of it torn off, presented herself before me, and said; I come to beg your majesty not to be surprised to see me in this condition. My heavy affliction is occasioned by intelligence of three distressing events which I have just received. Alas! what are they, madam? said I. The death of the queen my dear mother, she replied,

that of the king my father killed in battle, and of one of my brothers, who has fallen down a precipice.

I was not displeased that she used this pretext to conceal the true cause of her grief, and I concluded she had not suspected me of being the author of her lover's death. Madam, said I, so far from blaming, I assure you I heartily commiserate your sorrow. I should feel surprise if you were insensible to such heavy calamities: weep on; your tears are so many proofs of your tenderness; but I hope that time and reflection will moderate your grief.

She retired into her apartment, where, giving herself wholly up to sorrow, she spent a whole year in mourning and lamentation. At the end of that period, she begged permission to erect a burying place for herself, within the bounds of the palace, where she would continue, she told me, to the end of her days: I consented, and she built a stately edifice, crowned by a cupola, which may be seen from hence, and called it the Palace 'of Tears. When it was finished, she caused her lover to be conveyed thither, from the place to which she had caused him to be carried the night I wounded him: she had hitherto prevented his dying, by potions which she had administered to him; and she continued to convey them to him herself every day after he came to the Palace of Tears.

Yet, with all her enchantments, she could not cure him; he was not only unable to walk or support himself, but had also lost the use of his speech, and exhibited no sign of life except in his looks. Though the queen had no other consolation but to see him, and to say to him all that her senseless passion could inspire, yet every day she made him two long

visits. I was well apprised of this, but pretended ignorance.

One day my curiosity induced me to go to the Palace of Tears, to observe how the princess employed herself, and from a place where she could not see me, I heard her thus address her lover: I am afflicted to the highest degree to behold you in this condition; I am as sensible as yourself of the tormenting pain you endure; but, dear soul, I am continually speaking to you, and you do not answer me: how long will you remain silent? Speak only one word: alas! the sweetest moments of my life are these I spend here in partaking of your grief. I cannot live at a distance from you, and would prefer the pleasure of having you always before me, to the empire of the universe.

At these words, which were several times interrupted by her sighs and sobs, I lost all patience: and discovering myself, came up to her, and said, Madam, you have wept enough, it is time to give over this sorrow, which dishonours us both; you have too much forgotten what you owe to me and to yourself. Sire, said she, if you have any kindness or compassion for me left, I beseech you to put no restraint upon me; allow me to indulge my grief, which it is impossible for time to assuage.

When I perceived that my remonstrance, instead of restoring her to a sense of duty, served only to increase her anguish, I gave over and retired. She continued every day to visit her lover, and for two whole years abandoned herself to grief and despair.

I went a second time to the Palace of Tears, while she was there. I concealed myself again, and heard her thus address her lover: It is now three years since

you spoke one word to me ; you answer not the proofs I give you of my love by my sighs and lamentations. Is it from insensibility, or contempt ? O tomb ! hast thou destroyed that excess of affection which he bare me ? Hast thou closed those eyes that evinced so much love, and were all my delight ? No, no, this I cannot think. Tell me rather, by what miracle thou becamest the depositary of the rarest treasure the world ever contained.

I must confess, my lord, I was enraged at these expressions ; for, in truth, this beloved, this adored mortal, was by no means what you would imagine him to have been. He was a black Indian, one of the original natives of this country. I was so enraged at the language addressed to him, that I discovered myself, and apostrophising the tomb in my turn, I cried, O tomb ! why dost not thou swallow up that monster so revolting to human nature, or rather why dost not thou swallow up both the lover and his mistress ?

I had scarcely uttered these words, when the queen, who sat by the black, rose up like a fury. Miscreant ! said she, thou art the cause of my grief ; do not think I am ignorant of this, I have dissembled too long. It was thy barbarous hand that brought the object of my fondness into this lamentable condition ; and thou hast the cruelty to come and insult a despairing lover. Yes, said I, in a rage, it was I that chastised that monster, according to his desert ; I ought to have treated thee in the same manner ; I now repent that I did not ; thou hast too long abused my goodness. As I spoke these words, I drew out my cimeter, and lifted up my hand to punish her ; but regarding me steadfastly, she said with a jeering smile, “ Moderate

thy anger." At the same time she pronounced words I did not understand ; and afterwards added, " By virtue of my enchantments, I command thee to become half marble and half man." Immediately, my lord, I became what you see, a dead man among the living, and a living man among the dead.—Here Scheherazade perceiving day, discontinued her story.

Upon which Dinarzade said, Dear sister, I am extremely obliged to the sultan ; it is to his goodness I owe the extraordinary pleasure I derive from your stories. My sister, replied the sultaness, if the sultan will be so good as to suffer me to live till to-morrow, I will relate to you what will afford as much satisfaction as anything you have yet heard. Though Shier-eaz had not resolved to defer the death of Scheherazade a month longer, he could not have ordered her to be put to death that day.

THE TWENTY-FIFTH NIGHT.

TOWARDS the end of the night, Dinarzade cried, Sister, if I do not trespass too much upon your complaisance, I would pray you to finish the history of the king of the Black Islands. Scheherazade having awoke upon her sister's call, prepared to satisfy her, and began thus :

The king, half marble and half man, continued his history to the sultan : After this cruel sorceress, unworthy of the name of queen, had metamorphosed me thus, and brought me into this hall, by another enchantment she destroyed my capital, which was very flourishing and populous ; she annihilated the houses, the public places and markets, and reduced the site of

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STORY OF THE KING OF THE BLACK ISLES.

(The queen enchanting the King.)

the whole to the lake and desert plain you have seen ; the fishes of four colours in the lake are the four kinds of inhabitants of different religions, which the city contained. The white are the Mussulmans ; the red, the Persians, who worship fire ; the blue, the Christians ; and the yellow, the Jews. The four little hills were the four islands that gave name to this kingdom. I learned all this from the enchantress, who, to add to my affliction, related to me these effects of her rage. But this is not all ; her revenge not being satisfied with the destruction of my dominions, and the metamorphosis of my person, she comes every day, and gives me over my naked shoulders a hundred lashes with a whip until I am covered with blood. When she has finished this part of my punishment, she throws over me a coarse stuff of goat's hair, and over that this robe of brocade, not to honour, but to mock me.

When he came to this part of his narrative, the young king could not restrain his tears ; and the sultan was himself so affected by the relation, that he could not find utterance for any words of consolation. Shortly after, the young king, lifting up his eyes to heaven, exclaimed, " Mighty creator of all things, I submit myself to Thy judgments, and to the decrees of Thy providence : I endure my calamities with patience, since it is Thy will things should be as they are ; but I hope Thy infinite goodness will ultimately reward me."

The sultan, greatly moved by the recital of this affecting story, and anxious to avenge the sufferings of the unfortunate prince, said to him, Inform me whither this perfidious sorceress retires, and where may be found her vile paramour, who is entombed before his death. My lord, replied the prince, her

lover, as I have already told you, is lodged in the Palace of Tears, in a superb tomb constructed in the form of a dome: this palace joins the castle on the side in which the gate is placed. As to the queen, I cannot tell you precisely whither she retires, but every day at sun-rise she goes to visit her paramour, after having executed her bloody vengeance upon me; and you see I am not in a condition to defend myself. She carries to him the potion with which she has hitherto prevented his dying, and always complains of his never having spoken to her since he was wounded.

Prince, said the sultan, your condition can never be sufficiently deplored: no one can be more sensibly affected by your misfortunes than I am. Never did anything so extraordinary befall any man, and those who write your history will have the advantage of relating what surpasses all that has hitherto been recorded. One thing only is wanting; the revenge to which you are entitled, and I will omit nothing in my power to effect it.

In his subsequent conversation with the young prince, the sultan told him who he was, and for what purpose he had entered the castle; and afterwards informed him of a mode of revenge which he had devised. They agreed upon the measures they were to take for accomplishing their design, but deferred the execution of it till the following day. In the meantime, the night being far spent, the sultan took some rest; but the young prince passed the night as usual, without sleep, having never slept since he was enchanted, still indulging some hopes of being speedily delivered from his misery.

Next morning the sultan arose with the dawn, and prepared to execute his design, hiding his upper garment, which might encumber him; he then proceeded to the Palace of Tears. He found it lighted up with an infinite number of flambeaux of white wax, and perfumed by a delicious scent issuing from several censers of fine gold of admirable workmanship. As soon as he perceived the bed where the black lay, he drew his cimeter, and without resistance deprived him of his wretched life, dragged his corpse into the court of the castle, and threw it into a well. After this he went and lay down in the black's bed, placed his cimeter under the covering, and waited to complete his design.

The queen arrived shortly after. She first went into the chamber of her husband, the king of the Black Islands, stripped him, and with unexampled barbarity gave him a hundred stripes. The unfortunate prince filled the palace with his lamentations, and conjured her in the most affecting tone to take pity on him; but the cruel wretch ceased not till she had given the usual number of blows. You had no compassion on my lover, said she, and you are to expect none from me.—Scheherazade perceiving day, stopped, and could go no farther.

O heavens! said Dinarzade, sister, this was a barbarous enchantress indeed! but must we stop here? Will you not tell us whether she received the chastisement she deserved? My dear sister, said the sultanness, I desire nothing more than to acquaint you with it to-morrow; but you know that depends on the sultan's pleasure. After what Shier-ear had heard, he was far from intending to put Scheherazade to death; on

the contrary, he said to himself, I will not take away her life, until she has finished this surprising story, though it should last for two months. It will at any time be in my power to keep the oath I have made.

THE TWENTY-SIXTH NIGHT.

As soon as Dinarzade thought it time to call the sultanness, she said to her, How much should I be obliged to you, dear sister, if you would tell us what passed in the Palace of Tears? Shier-ear having signified that he was as curious to be informed as Dinarzade, the sultanness resumed the story of the young enchanted prince, as follows :

Sir, after the enchantress had given the king, her husband, a hundred blows with the whip, she put on again his covering of goat's hair, and his brocade gown over all; she went afterwards to the Palace of Tears, and as she entered renewed her tears and lamentations; then approaching the bed, where she thought her paramour lay, What cruelty, cried she, was it to disturb the satisfaction of so tender and passionate a lover as I am? O cruel prince, who reproachest me that I am inhuman, when I make thee feel the effects of my resentment! Does not thy barbarity surpass my vengeance? Traitor! in attempting the life of the object which I adore, hast thou not robbed me of mine? Alas! said she, addressing herself to the sultan, conceiving him to be the black, My sun, my life, will you always be silent? Are you resolved to let me die, without affording me the comfort of hearing again from your own lips that you love me? My soul, speak one word to me at least, I conjure you.

The sultan, as if he had awaked out of a deep sleep, and

counterfeiting the pronunciation of the blacks, answered the queen with a grave tone, "There is no strength or power but in God alone, who is almighty." At these words the enchantress, who did not expect them, uttered a loud exclamation of joy. My dear lord, cried she, do not I deceive myself; is it certain that I hear you, and that you speak to me? Unhappy woman, said the sultan, art thou worthy that I should answer thee? Alas! replied the queen, why do you reproach me thus? The cries, returned the sultan, the groans and tears of thy husband, whom thou treatest every day with so much indignity and barbarity, prevent my sleeping night or day. Hadst thou disenchanted him, I should long since have been cured, and have recovered the use of my speech. This is the cause of my silence, of which you complain. Well, said the enchantress, to pacify you, I am ready to execute your commands; would you have me restore him? Yes, replied the sultan; make haste to set him at liberty, that I be no longer disturbed by his lamentations. The enchantress went immediately out of the Palace of Tears; she took a cup of water, and pronounced some words over it, which caused it to boil, as if it had been on the fire. She afterwards proceeded to the young king her husband, and threw the water upon him, saying, "If the Creator of all things did form thee as thou art at present; or if He be angry with thee, do not change; but if thou art in that condition merely by virtue of my enchantments, resume thy natural shape, and become what thou wast before." She had scarcely spoken these words when the prince, finding himself restored to his former condition, rose up and returned thanks to God. The enchantress then said to him, Get thee from this castle, and never

return on pain of death. The young king, yielding to necessity, went away from the enchantress without replying a word, and retired to a remote place, where he patiently awaited the event of the design which the sultan had so happily begun. Meanwhile the enchantress returned to the Palace of Tears, and supposing that she still spoke to the black, said, Dear love, I have done what you required ; nothing now prevents your rising and giving me the satisfaction of which I have so long been deprived.

The sultan, still counterfeiting the pronunciation of the blacks, said, What you have now done is by no means sufficient for my cure ; you have only removed a part of the evil ; you must cut it up by the root. My lovely black, resumed the queen, what do you mean by the root ? Wretched woman, replied the sultan, understand you not that I allude to the town, and its inhabitants, and the four islands, destroyed by thy enchantments ? The fish every night at midnight raise their heads out of the lake, and cry for vengeance against thee and me. This is the true cause of the delay of my cure. Go speedily, restore things to their former state, and at thy return I will give thee my hand, and thou shalt help me to arise.

The enchantress, inspired with hope from these words, cried out in a transport of joy, My heart, my soul, you shall soon be restored to your health, for I will immediately do as you command me. Accordingly she went that instant, and when she came to the brink of the lake she took a little water in her hand, and sprinkling it—Here Scheherazade, perceiving day, stopped.

Dinarzade said to the sultanness, Sister, I am much

rejoiced to hear that the young king of the four Black Islands was disenchanted, and I already consider the town and the inhabitants as restored to their former state; but I long to know what will become of the enchantress. Have a little patience, replied the sultaness, you shall have the satisfaction you desire to-morrow, if the sultan, my lord, will vouchsafe his consent. Shier-ear, having resolved on this already, as was said before, arose, and went about his affairs.

THE TWENTY-SEVENTH NIGHT.

At the usual hour, Dinarzade called upon the sultaness: Dear sister, pray tell us what was the fate of the enchantress queen, as you promised us. Upon which, Scheherazade went on thus: The enchantress had no sooner sprinkled the water, and pronounced some words over the fish and the lake, than the city was immediately restored. The fish became men, women, and children; Mohammedans, Christians, Persians, or Jews; freemen or slaves, as they were before: every one having recovered his natural form. The houses and shops were immediately filled with their inhabitants, who found all things as they were before the enchantment. The sultan's numerous retinue, who found themselves encamped in the largest square, were astonished to see themselves in an instant in the middle of a large, handsome, well-peopled city.

To return to the enchantress: As soon as she had effected this wonderful change, she returned with all expedition to the Palace of Tears, that she might receive her reward. My dear lord, cried she, as she

entered, I come to rejoice with you in the return of your health : I have done all that you required of me, then pray rise and give me your hand. Come near, said the sultan, still counterfeiting the pronunciation of the blacks. She did so. You are not near enough, he continued, approach nearer. She obeyed. He then rose up, and seizing her by the arm so suddenly, that she had not time to discover him, he with a blow of his cimeter cut her in two, so that one half fell one way and the other another. This done he left the body on the spot, and going out of the Palace of Tears, went to seek the young king of the Black Isles, who waited for him with great impatience. When he found him, Prince, said he, embracing him, rejoice ; you have now nothing to fear ; your cruel enemy is dead.

The young prince returned thanks to the sultan in a manner that sufficiently evinced the sincerity of his gratitude, and in return wished him long life and happiness. You may henceforward, said the sultan, dwell peaceably in your capital, unless you will accompany me to mine, which is near : you shall there be welcome, and have as much honour and respect shown you as if you were in your own kingdom. Potent monarch, to whom I am so much indebted, replied the king, you think then that you are near your capital. Yes, said the sultan, I know it is not above four or five hours' journey. It will take you a whole year to return, said the prince. I do indeed believe that you came hither from your capital in the time you mention, because mine was enchanted ; but since the enchantment is taken off, things are changed : however, this shall not prevent my following you, were it to the utmost corners

of the earth. You are my deliverer, and that I may give you proofs of my acknowledging this during my whole life, I am willing to accompany you, and to leave my kingdom without regret.

The sultan was extremely surprised to understand that he was so far from his dominions, and could not imagine how it could be. But the young king of the Black Islands convinced him beyond a possibility of doubt. Then the sultan replied, It is no matter ; the trouble of returning to my own country is sufficiently recompensed by the satisfaction of having obliged you, and by acquiring you for a son ; for since you will do me the honour to accompany me, as I have no child, I look upon you as such, and from this moment appoint you my heir and successor.

The conversation between the sultan and the king of the Black Islands concluded with most affectionate embraces, after which the young prince employed himself in making preparations for his journey, which were finished in three weeks, to the great regret of his court and subjects, who agreed to receive at his hands one of his nearest kindred for their monarch.

At length the sultan and the young prince began their journey, with a hundred camels laden with inestimable riches from the treasury of the young king, followed by fifty handsome gentlemen on horseback, perfectly well mounted and dressed. They had a pleasant journey ; and when the sultan, who had sent couriers to give advice of his delay, and of the adventure which had occasioned it, approached his capital, the principal officers came to receive him, and to assure him that his long absence had occasioned no alteration in his empire. The inhabitants also came out in great

crowds, received him with acclamations, and made public rejoicings for several days.

The day after his arrival the sultan gave all his courtiers a very ample account of the circumstances, which, contrary to his expectation, had detained him so long. He acquainted them with his having adopted the king of the Four Black Islands, who was willing to leave a great kingdom to accompany and live with him; and in reward for their loyalty, he made each of them presents according to their rank.

As for the fisherman, as he was the first cause of the deliverance of the young prince, the sultan gave him a plentiful fortune, which made him and his family happy the rest of his days.

Here Scheherazade concluded the story of the fisherman and the genie. Dinarzade declared that it had afforded her much interest and pleasure; and Shier-ear having also expressed himself to the same effect, the sultanness told them that she knew another which was much better; and if the sultan would give her leave, she would relate it to them the next morning, for day began to appear. Shier-ear recollecting that he had granted the sultanness a month's reprieve, and being curious to know if this new story would prove as agreeable as she promised, rose with a determination to hear it the following night.

THE TWENTY-EIGHTH NIGHT.

DINARZADE, according to custom, did not forget to call the sultanness when it was time. Scheherazade immediately began the following story.

STORY OF THE THREE CALENDERS, SONS OF SULTANS;
AND OF THE FIVE LADIES OF BAGDAD.

In the reign of Caliph Haroon al Rusheed, there was at Bagdad, a porter, who, notwithstanding his mean and laborious business, was a fellow of wit and good humour. One morning as he was at the place where he usually plied, with a great basket, waiting for employment, a handsome young lady, covered with a great muslin veil, accosted him, and said with a pleasant air, Hark you, porter, take your basket and follow me. The porter, charmed with these words, pronounced in so agreeable a manner, took his basket immediately, set it on his head, and followed the lady, exclaiming, "Oh happy day, oh day of good luck!"

In a short time the lady stopped before a gate that was shut, and knocked: a Christian, with a venerable long white beard, opened it; and she put money into his hand, without speaking; but the Christian who knew what she wanted, went in, and in a little time brought a large jug of excellent wine. Take this jug, said the lady to the porter, and put it in your basket. This being done, she commanded him to follow her; and as she proceeded, the porter continued his exclamation, "Oh happy day! This is a day of agreeable surprise and joy."

The lady stopped at a fruit-shop, where she bought several sorts of apples, apricots, peaches, quinces, lemons, citrons; oranges, myrtles, sweet basil, lilies, jessamine, and some other flowers and fragrant plants; she bid the porter put all into his basket, and follow her. As she went by a butcher's stall, she made him

weigh her twenty-five pounds of his best meat, which she ordered the porter to put also into his basket. At another shop, she took capers, tarragon, cucumbers, sassafras, and other herbs, preserved in vinegar: at another, she bought pistachios, walnuts, filberds, almonds, kernels of pine-apples, and such other fruits; and at another, all sorts of confectionary. When the porter had put all these things into his basket, and perceived that it grew full, My good lady, said he, you ought to have given me notice that you had so much provision to carry, and then I would have brought a horse, or rather a camel, for the purpose; for if you buy ever so little more, I shall not be able to bear it. The lady laughed at the fellow's pleasant humour, and ordered him still to follow her.

She then went to a druggist, where she furnished herself with all manner of sweet scented waters, cloves, musk, pepper, ginger, and a great piece of ambergris, and several other Indian spices; this quite filled the porter's basket, and she ordered him to follow her. They walked till they came to a magnificent house, whose front was adorned with fine columns, and had a gate of ivory. There they stopped, and the lady knocked softly.—Here Scheherazade perceiving day, broke off.

I must own, sister, said Dinarzade, the beginning of this story promises much; I fancy the sultan will not deprive himself of the pleasure of hearing the remainder; and indeed Shier-ear was so far from ordering the sultaness to be put to death, that he longed impatiently for the next night, to know what passed in the house.

THE TWENTY-NINTH NIGHT.

DINARZADE being awake before day, addressed the sultaness: Sister, I pray you continue the history you began yesterday; and Scheherazade proceeded:

While the young lady and the porter waited for the opening of the gate, the porter, made a thousand reflections. He wondered that such a fine lady should come abroad to buy provisions; he concluded she could not be a slave, her air was too noble, and therefore he thought she must needs be a woman of quality. Just as he was about to ask her some questions upon this head, another lady came to open the gate, and appeared to him so beautiful, that he was perfectly surprised, or rather so much struck with her charms, that he had nearly suffered his basket to fall, for he had never seen any beauty that equalled her.

The lady who brought the porter with her, perceiving his disorder, and knowing the cause, was greatly diverted, and took so much pleasure in watching his looks, that she forgot the gate was opened. Pray, Sister, said the beautiful portress, come in, what do you stay for? Do not you see this poor man so heavy laden that he is scarcely able to stand?

When she entered with the porter, the lady who had opened the gate shut it, and all three, after having passed through a splendid vestibule, entered a spacious court, encompassed with an open gallery, which had a communication with several apartments of extraordinary magnificence. At the farther end of the court there was a platform, richly furnished, with a throne of amber in the middle, supported by four

columns of ebony, enriched with diamonds and pearls of an extraordinary size, and covered with red satin embroidered with Indian gold of admirable workmanship. In the middle of the court there was a fountain, faced with white marble, and full of clear water, which was copiously supplied out of the mouth of a lion of brass.

The porter, though heavy laden, could not but admire the magnificence of this house, and the excellent order in which everything was placed; but what particularly captivated his attention, was a third lady, who seemed to be more beautiful than the second, and was seated upon the throne just mentioned; she descended as soon as she saw the two others, and advanced towards them: he judged by the respect which the other ladies showed her, that she was the chief, in which he was not mistaken. This lady was called Zobeide, she who opened the gate Safie, and she who went to buy the provisions was named Amene.

Zobeide said to the two ladies, when she came to them, Sisters, do not you see that this honest man is ready to sink under his burden, why do not you ease him of it? Then Amene and Safie took the basket, the one before and the other behind; Zobeide also assisted, and all three together set it on the ground; then emptied it; and when they had done, the beautiful Amene took out money and paid the porter liberally.—Daylight appearing, Scheherazade was obliged to refrain; but Shier-ear having a desire to hear the rest of the story, ordered the sultaness to proceed with it the next night.

THE THIRTIETH NIGHT.

NEXT morning, Dinarzade, being awaked by her impatience to hear the rest of the story, said to the sultanness, Sister, if you be not asleep, inform us what the ladies did with the provisions brought by Amene. You shall hear, said Scheherazade, and resumed as follows :

The porter was well satisfied with the money he had received ; but when he ought to have departed, he could not summon sufficient resolution for the purpose. He was chained to the spot by the pleasure of beholding three such beauties, who appeared to him equally charming ; for Amene having now laid aside her veil, proved to be as handsome as either of the others. What surprised him most was, that he saw no man about the house, yet most of the provisions he had brought in, as the dry fruits and the several sorts of cakes and confections, were adapted chiefly for those who could drink and make merry.

Zobeide thought at first that the porter stayed only to take breath, but perceiving that he remained too long, What do you wait for ? said she, are you not sufficiently paid ? And turning to Amene, she continued, Sister, give him something more, that he may depart satisfied. Madam, replied the porter, it is not that which detains me, I am already more than paid for my services ; I am sensible that I act rudely in staying longer than I ought, but I hope you will have the goodness to pardon me, when I tell you that I am astonished not to see a man with three ladies of such extraordinary beauty : and you know that a company of women without men is as melancholy as a company

of men without women. To this he added several other pleasant things, to prove what he said, and did not forget the Bagdad proverb, "That the table is not completely furnished, except there be four in company:" and so concluded that since they were but three, they wanted another.

The ladies fell a laughing at the porter's reasoning; after which Zobeide gravely addressed him, Friend, you presume rather too much; and though you do not deserve that I should enter into any explanation with you, I have no objection to inform you that we are three sisters, who transact our affairs with so much secrecy that no one knows anything of them. We have but too much reason to be cautious of acquainting indiscreet persons with our counsel; and a good author that we have read, says, "Keep thy own secret, and do not reveal it to any one. He that makes his secret known is no longer its master. If thy own breast cannot keep thy counsel, how canst thou expect the breast of another to be more faithful?"

My ladies, replied the porter, by your very air, I judged at first that you were persons of extraordinary merit, and I conceive that I am not mistaken. Though fortune has not given me wealth enough to raise me above my mean profession, yet I have not omitted to cultivate my mind as much as I could, by reading books of science and history; and allow me, I beseech you, to say, that I have also read in another author a maxim which I have always happily followed: "We conceal our secret from such persons only as are known to all the world to want discretion, and would abuse our confidence; but we hesitate not to discover it to the prudent, because we know that with them it is

safe." A secret in my keeping is as secure as if it were locked up in a cabinet, the key of which is lost, and the door sealed up.

Zobeide perceiving that the porter was not deficient in wit, but thinking he wished to share in their festivity, answered him, smiling, You know that we have been making preparations to regale ourselves, and that, as you have seen, at a considerable expense; it is not just that you should now partake of the entertainment without contributing to the cost. The beautiful Safie seconded her sister, and said to the porter, Friend, have you never heard the common saying, "If you bring something with you, you shall carry something away, but if you bring nothing, you shall depart empty?"

The porter, notwithstanding his rhetoric, must, in all probability, have retired in confusion, if Amene had not taken his part, and said to Zobeide and Safie, My dear sisters, I conjure you to let him remain; I need not tell you that he will afford us some diversion, of this you perceive he is capable: I assure you, had it not been for his readiness, his alacrity, and courage to follow me, I could not have done so much business in so short a time; besides, were I to repeat to you all the obliging expressions he addressed to me by the way, you would not feel surprised at my taking his part.

At these words of Amene, the porter was so transported with joy that he fell on his knees, kissed the ground at her feet, and raising himself up, said, Most beautiful lady, you began my good fortune to-day, and now you complete it by this generous conduct; I cannot adequately express my acknowledgments. As to the rest, ladies, said he, addressing himself to all the three sisters, since you do me so great an honour, do

not think that I will abuse it, or look upon myself as deserving of the distinction. No, I shall always look upon myself as one of your most humble slaves. When he had spoken these words he would have returned the money he had received, but Zobeide ordered him to keep it. What we have once given, said she, to reward those who have served us, we never take back. —Here, day beginning to dawn, Scheherazade discontinued her narrative.

Dinarzade, who had listened with great interest, felt mortified, but had soon the consolation to hear the sultan, who was as curious as herself to know what passed betwixt the three beautiful ladies and the porter, order the sultanness to go on with the rest of the story the following night: he then rose and went about his affairs.

THE THIRTY-FIRST NIGHT.

THE next morning, Dinarzade did not fail to request her sister to proceed with the interesting story she had begun. Upon which, Scheherazade addressed herself to the sultan thus: Sir, with your permission, I will satisfy my sister's curiosity.

Zobeide would not receive back the money from the porter, but said, My friend, in consenting to your staying with us, I must forewarn you that it is not the only condition we impose upon you that you keep inviolable the secret we may entrust to you, but we also require you to attend to the strictest rules of good manners. During this address, the charming Amene put off the apparel she went abroad with, and fastened her robe to her girdle that she might act with the

greater freedom ; she then brought in several sorts of meat, wine, and cups of gold. Soon after, the ladies took their places, and made the porter sit down by them, who was overjoyed to see himself seated with three such admirable beauties. After they had eaten a little, Amene took a cup, poured some wine into it, and drank first herself ; she then filled the cup to her sisters, who drank in course as they sat ; and at last she filled it the fourth time for the porter, who, as he received it, kissed Amene's hand ; and before he drank, sung a song to this purpose. That as the wind bears with it the sweet scents of the perfumed places over which it passes, so the wine he was going to drink, coming from her fair hands, received a more exquisite flavour than it naturally possessed. The song pleased the ladies much, and each of them afterwards sung one in her turn. In short, they were all very pleasant during the repast, which lasted a considerable time, and nothing was wanting that could serve to render it agreeable. The day drawing to a close, Safie spoke in the name of the three ladies, and said to the porter, Arise, it is time for you to depart. But the porter, not willing to leave good company, cried, Alas ! ladies, whither do you command me to go in my present condition ? What with drinking and your society, I am quite beside myself. I shall never find the way home ; allow me this night to recover myself, in any place you please, but go when I will, I shall leave the best part of myself behind.

Amene pleaded the second time for the porter, saying, Sisters, he is right, I am pleased with the request, he having already diverted us so well ; and if you will take my advice, or if you love me as much as I

think you do, let us keep him for the remainder of the night. Sister, answered Zobeide, we can refuse you nothing; and then turning to the porter, said, We are willing once more to grant your request, but upon this new condition, that whatever we do in your presence relating either to ourselves or anything else, you do not so much as open your mouth to ask the reason; for if you put any questions respecting what does not concern you, you may chance to hear what you will not like; beware therefore, and be not too inquisitive to pry into the motives of our actions.

Madam, replied the porter, I promise to abide by this condition, that you shall have no cause to complain, and far less to punish my indiscretion; my tongue shall be immovable on this occasion, and my eye like a looking-glass, which retains nothing of the object that is set before it. To show you, said Zobeide with a serious countenance, that what we demand of you is not a new thing among us, read what is written over our gate on the inside.

The porter went and read these words, written in large characters of gold: "He who speaks of things that do not concern him, shall hear things that will not please him." Returning again to the three sisters, Ladies, said he, I swear to you that you shall never hear me utter a word respecting what does not relate to me, or wherein you may have any concern.

These preliminaries being settled, Amene brought in supper, and after she had lighted up the room with tapers made of aloe-wood and ambergris, which yield a most agreeable perfume, as well as a delicate light, she sat down with her sisters and the porter. They began again to eat and drink, to sing, and repeat verses.

The ladies diverted themselves in intoxicating the porter, under pretext of making him drink their healths, and the repast was enlivened by reciprocal flashes of wit. When they were all in the best humour possible, they heard a knocking at the gate.—Scheherazade found it necessary to stop here, as she observed daylight.

The sultan, not doubting that the sequel of this history deserved to be heard, put it off till the day following, and arose.

THE THIRTY-SECOND NIGHT.

TOWARDS the end of the following night, Dinarzade said to the sultanness, For heaven's sake, sister, if you are awake, let me pray you to continue; I am impatient to learn the sequel of the history of the three fair ladies, and to know who it was that knocked at their gate. You shall be satisfied immediately, replied she; I am sure that what I am now going to relate is worthy of my lord the sultan's attention.

When the ladies heard the knocking, they all three got up to open the gate; but Safie was the nimblest; which her sisters perceiving, they resumed their seats. Safie returning, said, Sisters, we have a very fine opportunity of passing a good part of the night pleasantly, and if you agree with me, you will not suffer it to go by. There are three calenders at our gate, at least they appear to be such by their habit; but what will surprise you is, they are all three blind of the right eye, and have their heads, beards, and eyebrows shaved. They say they are but just come to Bagdad, where they never were before; it being night, and not know-

ing where to find a lodging, they happened by chance to knock at this gate, and pray us, for the love of heaven, to have compassion on them, and receive them into the house. They care not what place we put them in, provided they may be under shelter; they would be satisfied with a stable. They are young and handsome, and seem not to want spirit. But I cannot without laughing think of their amusing and uniform figure. Here Safie laughed so heartily, that the two sisters and the porter could not refrain from laughing also. My dear sister, said she, you will permit them to come in; it is impossible but that with such persons as I have described them to be, we shall finish the day better than we began it; they will afford us diversion enough, and put us to no charge, because they desire shelter only for this night, and resolve to leave us as soon as day appears.

Zobeide and Amene made some difficulty to grant Safie's request, for reasons which she herself well knew. But being very desirous to obtain this favour, they could not refuse her; Go then, said Zobeide, and bring them in, but do not forget to acquaint them that they must not speak of anything which does not concern them, and cause them to read what is written over the gate. Safie ran out with joy, and in a little time after returned with the three calenders.

At their entrance they made a profound obeisance to the ladies, who rose up to receive them, and told them courteously that they were welcome, that they were glad of the opportunity to oblige them, and to tribute towards relieving the fatigues of their journey, and at last invited them to sit down with

The magnificence of the place, and the civility they received, inspired the calenders with high respect for the ladies: but before they sat down, having by chance cast their eyes upon the porter, whom they saw clad almost like those devotees with whom they have continual disputes respecting several points of discipline, because they never shave their beards nor eyebrows; one of them said, I believe we have got here one of our revolted Arabian brethren.

The porter having his head warm with wine, took offence at these words, and with a fierce look, without stirring from his place, answered, Sit you down, and do not meddle with what does not concern you: have you not read the inscription over the gate? Do not pretend to make people live after your fashion, but follow ours.

Honest man, said the calender, do not put yourself in a passion; we should be sorry to give you the least occasion; on the contrary, we are ready to receive your commands. Upon which, to put an end to the dispute, the ladies interposed, and pacified them. When the calenders were seated, the ladies served them with meat; and Safie, being highly pleased with them, did not let them want for wine.

Scheherazade stopped here, because she saw daylight, and the sultan got up, and promised to hear the rest of the story the following day; for he had a great desire to know why those three calenders were blind, and all three of the same eye.

THE THIRTY-THIRD NIGHT.

AN hour before day, Dinarzade being awake, said to the sultaness, Dear sister, pray let me know what passed between the ladies and the calenders. With pleasure, replied Scheherazade, and continued her story in the manner following :

After the calenders had eaten and drunk liberally, they signified to the ladies that they wished to entertain them with a concert of music, if they had any instruments in the house, and would cause them to be brought: they willingly accepted the proposal, and fair Safie going to fetch them, returned again in a moment, and presented them with a flute of her own country fashion, another of the Persian, and a tabor. Each man took the instrument he liked, and all three together began to play a tune. The ladies, who knew the words of a merry song that suited the air, joined the concert with their voices; but the words of the song made them now and then stop, and fall into excessive laughter.

In the height of this diversion, when the company were in the midst of their jollity, a knocking was heard at the gate; Safie left off singing, and went to see who it was. But, sir, said Scheherazade to the sultan, it is fit your majesty should know why this knocking happened so late at the ladies' house. The caliph Haroon al Rusheed was frequently in the habit of walking abroad in disguise by night, that he might discover if everything was quiet in the city, and see that no disorders were committed.

This night the caliph went out on his rambles,

accompanied by Jaaffier his grand vizier, and Mesroul the chief of the eunuchs of his palace, all disguised in merchants' habits; and passing through the street where the three ladies dwelt, he heard the sound of music and fits of loud laughter; upon which he commanded the vizier to knock, as he wished to enter to ascertain the reason. The vizier in vain represented to him that the noise proceeded from some women who were merry-making, that without question their heads were warm with wine, and that it would not be proper he should expose himself to be affronted by them: besides, it was not yet an unlawful hour, and therefore he ought not to disturb them in their mirth. No matter, said the caliph, I command you to knock. Jaaffier complied; Safie opened the gate, and the vizier perceiving by the light in her hand, that she was an incomparable beauty, with a very low salutation said, We are three merchants of Mossoul, who arrived here about ten days ago with rich merchandise, which we have in a warehouse at a caravanserai, where we have also our lodging. We happened this evening to be with a merchant of this city, who invited us to his house, where we had a splendid entertainment: and the wine having put us in good humour, he sent for a company of dancers. Night being come on, and the music and dancers making a great noise, the watch, passing by, caused the gate to be opened, and some of the company to be taken up; but we had the good fortune to escape by getting over the wall. Being strangers, and somewhat overcome with wine, we are afraid of meeting that or some other watch, before we get home to our khan. Besides, before we can arrive there the gates will be shut, and will not be opened

till morning: wherefore, hearing, as we passed by this way, the sound of music, we supposed you were not yet going to rest, and made bold to knock at your gate, to beg the favour of lodging ourselves in the house till morning; and if you think us worthy of your good company, we will endeavour to contribute to your diversion to the best of our power, to make some amends for the interruption we have given you; if not, we only beg the favour of staying this night in your vestibule.

Whilst Jaaffier was speaking, Safie had time to observe the vizier and his two companions, who were said to be merchants like himself, and told them that she was not mistress of the house; but if they would have a minute's patience, she would return with an answer.

Safie made the business known to her sisters, who considered for some time what to do: but being naturally of a good disposition, and having granted the same favour to the three calenders, they at last consented to let them in. Scheherazade intending to continue her story, saw daylight appear, which made her break off; but the quality of these new actors which the sultaness had brought upon the stage excited the curiosity of Shier-ear, who, looking for some singular event, expected the next night with impatience.

THE THIRTY-FOURTH NIGHT.

DINARZADE, being as curious as the sultan to know what the arrival of the caliph at the house of those three ladies might produce, did not forget to awaken

the sultanness very early next morning, and prayed her earnestly to resume the story of the calenders; which Scheherazade, with leave of the sultan, pursued in the following manner:

The caliph, his grand vizier, and the chief of the eunuchs, being introduced by the fair Safie, very courteously saluted the ladies and the calenders: The ladies returned their salutations, supposing them to be merchants. Zobeide, as the chief, addressed them with a grave and serious countenance, which was natural to her, and said, "You are welcome. But before I proceed further, I hope you will not take it ill if we desire one favour of you." "Alas!" said the vizier, "what favour? We can refuse nothing to such fair ladies." Zobeide continued, "It is that, while here, you would have eyes, but no tongues; that you question us not for the reason of anything you may see, and speak not of anything that does not concern you, lest you hear what will by no means please you."

Madam, replied the vizier, you shall be obeyed. We are not censorious, nor impertinently curious; it is enough for us to notice affairs that concern us, without meddling with what does not belong to us. Upon this they all sat down, and the company being united, they drank to the health of the new-comers.

While the vizier Jaaffier entertained the ladies in conversation, the caliph could not forbear admiring their extraordinary beauty, graceful behaviour, pleasant humour, and ready wit; on the other hand, nothing struck him with more surprise than the calenders being all three blind of the right eye. He would gladly have learnt the cause of this singularity; but the condition so lately imposed upon himself and

his companions would not allow him to speak. These circumstances, with the richness of the furniture, the exact order of everything, and the neatness of the house, made him think they were in some enchanted place.

Their conversation happening to turn upon diversions, and the different ways of making merry, the calenders arose, and danced after their fashion, which augmented the good opinion the ladies had conceived of them, and procured them the esteem of the caliph and his companions.

When the three calenders had finished their dance, Zobeide arose, and taking Amene by the hand, said, Pray, sister, arise, for the company will not be offended if we use our freedom, and their presence need not hinder the performance of our customary exercise. Amene understanding her sister's meaning, rose from her seat, carried away the dishes, the flasks and cups, together with the instruments which the calenders had played upon.

Safie was not idle, but swept the room, put everything again in its place, trimmed the lamps, and put fresh aloes and ambergris to them; this being done, she requested the three calenders to sit down upon the sofa at one side, and the caliph with his companions on the other: then addressing herself to the porter, she said, Get up, and prepare yourself to assist us in what we are going to do; a man like you, who is one of the family, ought not to be idle. The porter, being somewhat recovered from his wine, arose immediately, and having tied the sleeve of his gown to his belt, answered, Here am I, ready to obey your commands. Very well, replied Safie, stay till you are spoken to;

and you shall not be idle long. A little time after, Amene came in with a chair, which she placed in the middle of the room ; and then went towards a closet. Having opened the door, she beckoned to the porter, and said, Come hither and assist me. He obeyed, and entered the closet, and returned immediately leading two black bitches, each of them secured by a collar and chain ; they appeared as if they had been severely whipped with rods, and he brought them into the middle of the apartment.

Zobeide, rising from her seat between the calenders and the caliph, moved very gravely towards the porter ; Come, said she, heaving a deep sigh, let us perform our duty : she then tucked up her sleeves above her elbows, and receiving a rod from Safie, Porter, said she, deliver one of the bitches to my sister Amene, and bring the other to me.

The porter did as he was commanded. Upon this the bitch that he held in his hand began to howl, and turning towards Zobeide, held her head up in a supplicating posture ; but Zobeide, having no regard to the sad countenance of the animal, which would have moved pity, nor to her cries that resounded through the house, whipped her with the rod till she was out of breath ; and having spent her strength, threw down the rod, and taking the chain from the porter, lifted up the bitch by her paws, and looking upon her with a sad and pitiful countenance, they both wept : after which, Zobeide, with her handkerchief, wiped the tears from the bitch's eye, kissed her, returned the chain to the porter, desired him to carry her to the place whence he took her, and bring her the other. The porter led back the whipped bitch to the closet,

and receiving the other from Amene, presented her to Zobeide, who requested him to hold her as he had done the first, took up the rod, and treated her after the same manner; and when she had wept over her, she dried her eyes, kissed her, and returned her to the porter: but Amene spared him the trouble of leading her back into the closet, and did it herself. The three calenders, with the caliph and his companions, were extremely surprised at this exhibition, and could not comprehend why Zobeide, after having so furiously beaten those two bitches, that by the Mussulman religion are reckoned unclean animals, should weep with them, wipe off their tears, and kiss them. They muttered among themselves, and the caliph, who, being more impatient than the rest, longed exceedingly to be informed of the cause of so strange a proceeding, could not forbear making signs to the vizier to ask the question: the vizier turned his head another way; but being pressed by repeated signs, he answered by others, that it was not yet time for the caliph to satisfy his curiosity.

Zobeide sat still some time in the middle of the room, where she had whipped the two bitches, to recover herself of her fatigue; and Safie called to her, Dear sister, will you not be pleased to return to your place, that I may also act my part? Yes, sister, replied Zobeide, and then went and sat down upon the sofa, having the caliph, Jaaffier, and Mesrour on her right hand, and the three calenders, with the porter, on her left.

Sir, said Scheherazade to the sultan, what has been hitherto told your majesty must, without doubt, appear very strange; but what yet remains is more wonderful;

and I am persuaded your majesty will think so, if you will be pleased to give me leave to finish the story next night: the sultan consented, and got up, because it was day.

THE THIRTY-FIFTH NIGHT.

DINARZADE was no sooner awake next morning, than she called to her sister, If you are not asleep, pray continue the story of the three sisters. The sultaness remembering where she left off, addressed herself to the sultan, and went on as follows: Sir, after Zobeide had taken her seat, the whole company remained silent for some time; at last Safie, sitting on a chair in the middle of the room, spoke to her sister Amene, Dear sister, I conjure you to rise; you know what I would say. Amene rose and went into another closet, near to that where the bitches were, and brought out a case covered with yellow satin, richly embroidered with gold and green silk. She went towards Safie and opened the case, from whence she took a lute, and presented it to her; and after some time spent in tuning it, Safie began to play, and accompanying the instrument with her voice, sung a song about the torments that absence creates to lovers, with so much sweetness that it charmed the caliph and all the company. Having sung with much passion and action, she said to Amene, Pray take it, sister, for my voice fails me; oblige the company with a tune, and a song in my stead. Very willingly, replied Amene, who taking the lute from her sister Safie, sat down in her place.

Amene played and sung almost as long upon the

same subject, but with so much vehemence, and was so much affected, or rather transported, by the words of the song, that her strength failed her as she finished.

Zobeide, desirous of testifying her satisfaction, said, Sister, you have done wonders, and we may easily see that you feel the grief you have expressed in so lively a manner. Amene was prevented from answering this civility, her heart being so sensibly touched at the moment, that she was obliged, for air, to uncover her neck and bosom, which did not appear so fair as might have been expected; but, on the contrary, were black and full of scars, which surprised and affected all the spectators. However, this gave her no ease, for she fell into a fit.—Here Scheherazade stopped, saying, Sir, I had almost forgotten that it is day. With this she ended her discourse, and the sultan arose. Though this prince had not resolved to defer the death of the sultanness, he could not, at this time, have determined to take away her life; his curiosity was so great to hear out the story which had so many unheard-of events.

THE THIRTY-SIXTH NIGHT.

DINARZADE awoke her sister as usual, saying, Dear sister, I pray you to continue the story of the ladies and the calenders: upon which she resumed her discourse in the manner following:

When Zobeide and Safie had run to help their sister, one of the calenders could not forbear saying, We had better have slept in the streets than have come hither to behold such spectacles. The caliph, who heard this,

came to him and the other calenders, and asked them what might be the meaning of all this? They answered, We know no more than you do. What, said the caliph, are you not of the family? Can you not resolve us concerning the two black bitches and the lady that fainted away, who appears to have been so basely abused? Sir, said the calenders, this is the first time of our being in the house; we came in but a few minutes before you.

This increased the caliph's astonishment: Probably, said he, this man who is with you may know something of the matter. One of the calenders beckoned the porter to come near, and asked him whether he knew why those two black bitches had been whipped, and why Amene's bosom was so scarred. Sir, said the porter, I can swear by heaven, that if you know nothing of all this, I know as little as you do. It is true, I live in this city, but I never was in the house until now, and if you are surprised to see me here, I am as much so to find myself in your company; and that which increases my wonder is, that I have not seen one man with these ladies.

The caliph and his company, as well as the calenders, had supposed the porter to be one of the family, and hoped he would have been able to give them the information they sought; but finding he could not, and resolving to satisfy his curiosity, the caliph said to the rest, We are seven men, and have but three women to deal with; let us try if we can oblige them to explain what we have seen, and if they refuse by fair means, we are in a condition to compel them by force.

The grand vizier Jaaffier objected to this, and showed the caliph what might be the consequence. Without

discovering the prince to the calenders, he addressed him as if he had been a merchant, and said, Consider, I pray you, that our reputation is at stake. You know the conditions on which these ladies consented to receive us, and which we agreed to observe; what will they say of us if we break them? We shall be still more to blame, if any mischief befall us; for it is not likely that they would have extorted such a promise from us, without knowing themselves to be in a condition to punish us for its violation.

Here the vizier took the caliph aside, and whispered to him, The night will soon be at an end, and if your majesty will only be pleased to have so much patience, I will to-morrow morning bring these ladies before your throne, where you may be informed of all that you desire to know. Though this advice was very judicious, the caliph rejected it, desired the vizier to hold his tongue, and said he would not wait so long, but would immediately have his curiosity satisfied.

The next business was to settle who should carry the message. The caliph endeavoured to prevail with the calenders to speak first; but they excused themselves, and at last they agreed that the porter should be the man: as they were consulting how to word this fatal question, Zobeide returned from her sister Amene, who was recovered of her fit. She drew near them, and having overheard them speaking pretty loud, said, Gentlemen, what is the subject of your conversation? What are you disputing about?

The porter answered immediately, Madam, these gentlemen beseech you to inform them why you wept over your two bitches after you had whipped them so severely, and how the bosom of that lady who lately

fainted away came to be so full of scars? These are the questions I am ordered to ask in their name.

At these words, Zobeide put on a stern countenance, and turning towards the caliph and the rest of the company, Is it true, gentlemen, said she, that you desired him to ask me these questions? All of them, except the vizier Jaaffier, who spoke not a word, answered Yes. On which she exclaimed, in a tone that sufficiently expressed her resentment, Before we granted you the favour of receiving you into our house, and to prevent all occasion of trouble from you, because we are alone, we imposed the condition that you should not speak of anything that did not concern you, lest you might hear that which would not please you; and yet, after having received and entertained you, you make no scruple to break your promise. It is true that our easy temper has occasioned this, but that shall not excuse your rudeness. As she spoke these words she gave three stamps with her foot, and clapping her hands as often together, cried, Come quickly: upon this a door flew open and seven black slaves rushed in; every one seized a man, threw him on the ground, and dragged him into the middle of the room, brandishing a cimeter over his head.

We may easily conceive the caliph then repented, but too late, that he had not taken the advice of his vizier, who, with Mesrour, the calenders and porter, was from his ill-timed curiosity on the point of forfeiting his life. Before they would strike the fatal blow, one of the slaves said to Zobeide, and her sisters; High, mighty, and adorable mistresses, do you command us to strike off their heads? Stay, said Zobeide, I must examine them first. The frightened porter interrupted

her thus: In the name of heaven, do not put me to death for another man's crime. I am innocent; they are to blame. Alas! said he, weeping, how pleasantly did we pass our time! those blind calenders are the cause of this misfortune; there is no town in the world but suffers wherever these inauspicious fellows come. Madam, I beg you not to destroy the innocent with the guilty, and consider that it is more glorious to pardon such a wretch as I am, who have no way to help myself, than to sacrifice me to your resentment.

Zobeide, notwithstanding her anger, could not but laugh within herself at the porter's lamentation: but without replying to him, she spoke a second time to the rest; Answer me, and say who you are, otherwise you shall not live one moment longer: I cannot believe you to be honest men, or persons of authority or distinction in your own countries; for if you were, you would have been more modest and more respectful to us.

The caliph, naturally warm, was infinitely more indignant than the rest, to find his life depending upon the command of a woman: but he began to conceive some hopes, when he found she wished to know who they all were; for he imagined she would not put him to death, when informed of his quality; therefore he spoke with a low voice to the vizier, who was near him, to declare it speedily: but the vizier being more prudent, resolved to save his master's honour, and not let the world know the affront he had brought upon himself by his own imprudence; and therefore answered, We have what we deserve. But if he had intended to speak as the caliph commanded him, Zobeide would not have allowed him

time: for having turned to the calenders, and seeing them all blind with one eye, she asked if they were brothers. One of them answered, No, madam, no otherwise than as we are calenders; that is to say, as we observe the same rules. Were you born blind of the right eye? continued she. No, madam, answered he; I lost my eye in such a surprising adventure, that it would be instructive to everybody were it in writing: after that misfortune I shaved my beard and eyebrows, and took the habit of a calender which I now wear.

Zobeide asked the other two calenders the same question, and had the same answers; but the last who spoke added, Madam, to show you that we are no common fellows, and that you may have some consideration for us, be pleased to know that we are all three sons of sultans; and though we never met together till this evening, yet we have had time enough to make that known to one another; and I assure you that the sultans from whom we derive our being were famous in the world.

At this discourse Zobeide suppressed her anger, and said to the slaves, Give them their liberty a while, but remain where you are. Those who tell us their history, and the occasion of their coming, do them no hurt, let them go where they please; but do not spare those who refuse to give us that satisfaction.—Here Scheherazade stopped, and her silence, as well as daylight, apprising the sultan that it was time to rise, he got up, and resolved to hear the rest of the story next night; for he was impatient to know who these three one-eyed calenders were.

THE THIRTY-SEVENTH NIGHT.

DINARZADE, who also took much pleasure in hearing the sultaness's stories, said to her, about the close of the following night, Dear sister, if you be not asleep, I conjure you to go on with the agreeable story of the three calenders.

Scheherazade asked 'permission of the sultan, and having obtained it, proceeded: The three calenders, the caliph, the grand vizier Jaaffier, the eunuch Mesrour, and the porter, were all in the middle of the hall, seated upon a carpet in the presence of the three ladies, who reclined upon a sofa, and the slaves stood ready to do whatever their mistresses should command.

The porter, understanding that he might extricate himself from danger by telling his history, spoke first, and said, Madam, you know my history already, and the occasion of my coming hither; so that what I have to say will be very short. My lady, your sister, called me this morning at the place where I plyed as porter to see if anybody would employ me, that I might get my bread; I followed her to a vintner's, then to a herb-shop, then to one where oranges, lemons, and citrons were sold, then to a grocer's, next to a confectioner's, and a druggist's, with my basket upon my head as full as I was able to carry it; then I came hither, where you had the goodness to suffer me to continue till now, a favour that I shall never forget. This, madam, is my history.

When the porter had done, Zobeide said to him, Depart, let us see you here no more. Madam, replied the porter, I beg you to let me stay; it would not be

just, after the rest have had the pleasure to hear my history, that I should not also have the satisfaction of hearing theirs. And having spoken thus, he sat down at the end of the sofa, glad at heart to have escaped the danger that had frightened him so much. After him, one of the three calenders directing his speech to Zobeide, as the principal of the three ladies, began thus:

THE HISTORY OF THE FIRST CALENDER.

Madam, in order to inform you how I lost my right eye, and why I was obliged to put myself into a calender's habit, I must tell you that I am a sultan's son born: my father had a brother who reigned over a neighbouring kingdom; and the prince his son and I were nearly of the same age.

After I had learned my exercises, the sultan my father granted me such liberty as suited my dignity. I went regularly every year to see my uncle, at whose court I amused myself for a month or two, and then returned again to my father's. These journeys cemented a firm and intimate friendship between the prince my cousin and myself. The last time I saw him, he received me with greater demonstrations of tenderness than he had done at any time before; and resolving one day to give me a treat, he made great preparations for that purpose. We continued a long time at table, and after we had both supped, Cousin, said he, you will hardly be able to guess how I have been employed since your last departure from hence, about a year past. I have had a great many men at work to perfect a design I have formed; I have caused

an edifice to be built, which is now finished so as to be habitable: you will not be displeased if I show it you. But first you are to promise me upon oath, that you will keep my secret, according to the confidence I repose in you.

The affection and familiarity that subsisted between us would not allow me to refuse him anything. I very readily took the oath required of me: upon which he said to me, Stay here till I return, I will be with you in a moment; and accordingly he came with a lady in his hand, of singular beauty, and magnificently apparelled: he did not intimate who she was, neither did I think it would be polite to inquire. We sat down again with this lady at table, where we continued some time, conversing upon indifferent subjects; and now and then filling a glass to each other's health. After which the prince said, Cousin, we must lose no time; therefore pray oblige me by taking this lady along with you, and conducting her to such a place, where you will see a tomb newly built in form of a dome: you will easily know it; the gate is open; enter it together, and tarry till I come, which will be very speedily.

Being true to my oath, I made no further inquiry, but took the lady by the hand, and by the directions which the prince my cousin had given me, I brought her to the place. We were scarcely got thither, when we saw the prince following us, carrying a pitcher of water, a hatchet and a little bag of mortar.

The hatchet served him to break down the empty sepulchre in the middle of the tomb; he took away the stones one after another, and laid them in a corner; he then dug up the ground, where I saw a trap-door

under the sepulchre, which he lifted up, and underneath perceived the head of a staircase leading into a vault. Then my cousin, speaking to the lady, said, Madam, it is by this way that we are to go to the place I told you of: upon which the lady advanced, and went down, and the prince began to follow; but first turning to me, said, My dear cousin, I am infinitely obliged to you for the trouble you have taken; I thank you. Adieu. Dear cousin, I cried, what is the meaning of this? Be content, replied he; you may return the way you came.

Scheherazade having proceeded thus far, saw day appear, which prevented her proceeding any further. The sultan got up, but longed much to know the design of the prince and his lady, who seemed as if they had a mind to bury themselves alive, and impatiently waited for the next night that he might be thoroughly informed of it.

THE THIRTY-EIGHTH NIGHT.

DINARZADE awoke the sultaness next night as usual, and prayed her to continue the history of the first calender. Shier-ear having also signified to the sultaness that it would be very pleasing to him, she resumed her discourse as follows.

Madam, said the calender to Zobeide, I could get nothing farther from him, but was obliged to take my leave. As I returned to my uncle's palace, the vapours of the wine got up into my head; however, I reached my apartment, and went to bed. Next morning when I awoke, I began to reflect upon what had happened, and after recollecting all the circumstances of such a

singular adventure, I fancied it was nothing but a dream. Full of these thoughts, I sent to inquire if the prince my cousin was ready to receive a visit from me; but when they brought word back that he did not lie in his own lodgings that night, that they knew not what was become of him, and were in much trouble in consequence, I conceived that the strange event of the tomb was but too true. I was sensibly afflicted, and went to the public burying-place, where there were several tombs like that which I had seen: I spent the day in viewing them one after another, but could not find that I sought for, and thus I spent four days successively in vain.

You must know that all this while the sultan my uncle was absent, and had been hunting for several days; I grew weary of waiting for him, and having prayed his ministers to make my apology at his return, left his palace, and set out towards my father's court. I left the ministers of the sultan my uncle in great trouble, surmising what was become of the prince: but because of my oath to keep his secret, I durst not tell them what I had seen.

I arrived at my father's capital, where, contrary to custom, I found a numerous guard at the gate of the palace, who surrounded me as I entered. I asked the reason, and the commanding officer replied, Prince, the army has proclaimed the grand vizier sultan, instead of your father, who is dead, and I take you prisoner in the name of the new sultan. At these words the guards laid hold of me, and carried me before the tyrant: I leave you to judge, madam, how much I was surprised and grieved.

This rebel vizier had long entertained a mortal

hatred against me, for this reason : When I was a stripling, I loved to shoot with a cross-bow ; and being one day upon the terrace of the palace with my bow, a bird happening to come by, I shot but missed him, and the ball by misfortune hit the vizier, who was taking the air upon the terrace of his own house, and put out one of his eyes. As soon as I understood this, I not only sent to make my excuse to him, but did it in person : yet he never forgave me, and as opportunity offered, made me sensible of his resentment. But now that he had me in his power, he expressed his feelings ; for he came to me like a madman, as soon as he saw me, and thrusting his finger into my right eye, pulled it out, and thus I became blind of one eye.

But the usurper's cruelty did not stop here ; he ordered me to be shut up in a machine, and commanded the executioner to carry me into the country, to cut off my head, and leave me to be devoured by birds of prey. The executioner conveyed me thus shut up into the country, in order to execute the barbarous sentence ; but by my prayers and tears, I moved the man's compassion : Go, said he to me, get you speedily out of the kingdom, and take heed of returning, or you will certainly meet your own ruin, and be the cause of mine. I thanked him for the favour he did me ; and as soon as I was left alone, comforted myself for the loss of my eye, by considering that I had very narrowly escaped a much greater evil.

Being in such a condition I could not travel far at a time ; I retired to remote places during the day, and travelled as far by night as my strength would

allow me. At last I arrived in the dominions of the sultan my uncle, and came to his capital.

I gave him a long detail of the tragical cause of my return, and of the sad condition he saw me in. Alas! cried he, was it not enough for me to have lost my son, but must I have also news of the death of a brother I loved so dearly, and see you reduced to this deplorable condition? He told me how uneasy he was that he could hear nothing of his son, notwithstanding all the inquiry he could make. At these words, the unfortunate father burst into tears, and was so much afflicted, that pitying his grief it was impossible for me to keep the secret any longer; so that, notwithstanding my oath to the prince my cousin, I told the sultan all that I knew.

His majesty listened to me with some sort of comfort, and when I had done, Nephew, said he, what you tell me gives me some hope. I knew that my son ordered that tomb to be built, and I can guess pretty nearly the place; and with the idea you still have of it, I fancy we shall find it: but since he ordered it to be built privately, and you took your oath to keep his secret, I am of opinion that we ought to go in quest of it without other attendants. But he had another reason for keeping the matter secret, which he did not then tell me, and an important one it was, as you will perceive by the sequel of my story.

We disguised ourselves and went out by a door of the garden which opened into the fields, and soon found what we sought for. I knew the tomb, and was the more rejoiced, because I had formerly sought it a long time in vain. We entered, and found the iron trap

pulled down at the head of the staircase ; we had great difficulty in raising it, because the prince had fastened it inside with the water and mortar formerly mentioned, but at last we succeeded.

The sultan my uncle descended first, I followed, and we went down about fifty steps. When we came to the foot of the stairs, we found a sort of antechamber, full of thick smoke of an ill scent, which obscured the lamp, that gave a very faint light.

From this antechamber we came into another, very large, supported by columns, and lighted by several branched candlesticks. There was a cistern in the middle, and provisions of several sorts stood on one side of it ; but we were much surprised not to see any person. Before us there appeared a high estrade, which we mounted by several steps, and upon this there was a large bed, with curtains drawn. The sultan went up, and opening the curtains, perceived the prince his son and the lady in bed together, but burned and changed to cinder, as if they had been thrown into a fire, and taken out before they were consumed.

But what surprised me most was, that though this spectacle filled me with horror, the sultan my uncle, instead of testifying his sorrow to see the prince his son in such a condition, spat on his face, and exclaimed, with a disdainful air, "This is the punishment of this world, but that of the other will last to eternity ;" and not content with this, he pulled off his sandal, and gave the corpse of his son a blow on the cheek.

But, sir, said Scheherazade, it is day ; I am sorry your majesty's time will not allow you to hear me further. This story appearing very curious, Shier-ear resolved to hear the rest of it the next night.

THE THIRTY-NINTH NIGHT.

DINARZADE being awake sooner than ordinary, called her sister Scheherazade. My good sultanness, said she, I pray you make an end of your story of the first calender, for I am impatient to know the issue of it. Well then, said Scheherazade, you remember how the first calender continued his story to Zobeide; I cannot adequately express, said he, how much I was astonished when I saw the sultan my uncle abuse his son thus after he was dead. Sir, said I, whatever grief this dismal sight has impressed upon me, I am forced to suspend it, to inquire of your majesty what crime the prince my cousin may have committed, that his corpse should deserve such indignant treatment? Nephew, replied the sultan, I must tell you that my son (who is unworthy of that name) loved his sister from his infancy, as she did him: I did not check their growing fondness, because I did not foresee its pernicious consequence. This tenderness increased as they grew in years, and to such a height, that I dreaded the end of it. At last I applied such remedies as were in my power: I not only gave my son a severe reprimand in private, laying before him the horrible nature of the passion he entertained, and the eternal disgrace he would bring upon my family, if he persisted; but I also represented the same to my daughter, and shut her up so close that she could have no conversation with her brother. But that unfortunate creature had swallowed so much of the poison, that all the obstacles which by my prudence I could lay in the way served only to inflame her love. My son being persuaded of his sister's

constancy, on pretence of building a tomb, caused this subterraneous habitation to be made, in hopes of finding one day or other an opportunity to possess himself of that object which was the cause of his flame, and to bring her hither. He took advantage of my absence, to enter by force into the place of his sister's confinement; but this was a circumstance which my honour would not suffer me to make public. And after so damnable an action, he came and shut himself up with her in this place, which he has supplied, as you see, with all sorts of provisions, that he might enjoy detestable pleasures, which ought to be a subject of horror to all the world; but God, who would not suffer such an abomination, has justly punished them both. At these words he melted into tears, and I joined mine with his.

After a while, casting his eyes upon me, Dear nephew, cried he, embracing me, if I have lost that unworthy son, I shall happily find in you what will better supply his place. The reflections he made on the doleful end of the prince and princess his daughter made us both weep afresh.

We ascended the stairs again, and departed at last from that dismal place. We let down the trap-door, and covered it with earth, and such other materials as the tomb was built of, on purpose to hide, as much as lay in our power, so terrible an effect of the wrath of God.

We had not been long returned to the palace, unperceived by any one, but we heard a confused noise of trumpets, drums, and other instruments of war. We soon understood by the thick cloud of dust, which almost darkened the air, that it was the arrival of a

formidable army ; and it proved to be the same vizier that had dethroned my father, and usurped his place, who with a vast number of troops was come to possess himself of that also of the sultan my uncle.

My uncle, who then had only his usual guards about him, could not resist so numerous an enemy ; they invested the city, and the gates being opened to them without any resistance, soon became masters of it, and broke into the palace where my uncle defended himself, and sold his life at a dear rate : I fought as valiantly for a while, but seeing we were forced to submit to a superior power, I thought on my retreat, which I had the good fortune to effect by some back ways, and got to one of the sultan's servants on whose fidelity I could depend.

Being thus surrounded with sorrows, and persecuted by fortune, I had recourse to a stratagem, which was the only means left me to save my life : I caused my beard and eyebrows to be shaved, and putting on a calender's habit, I passed, unknown by any, out of the city ; after that, by degrees, I found it easy to quit my uncle's kingdom, by taking the bye-roads.

I avoided passing through towns, until I had reached the empire of the mighty governor of the Mussulmans, the glorious and renowned caliph Haroon al Rusheed, when I thought myself out of danger ; and considering what I was to do, I resolved to come to Bagdad, intending to throw myself at the feet of that monarch, whose generosity is renowned throughout the world. I shall move him to compassion, said I to myself, by the relation of my uncommon misfortunes, and without doubt he will take pity on a persecuted prince, and not suffer me to implore his assistance in vain.

In short, after a journey of several months, I arrived yesterday at the gate of this city, into which I entered about the dusk of evening ; and stopping a little while to consider which way I was to turn, another calender came up ; he saluted me, and I him : You appear, said I, to be a stranger, as I am. You are not mistaken, replied he. He had no sooner returned this answer, than a third calender overtook us. He saluted us, and told us he was a stranger newly come to Bagdad ; so that as brethren we joined together, resolving not to separate from one another.

It was now late, and we knew not where to seek a lodging in the city, where we had never been before. But good fortune having brought us to your gate, we made bold to knock, when you received us with so much kindness, that we are incapable of rendering suitable thanks. This, madam, said he, is, in obedience to your commands, the account I was to give how I lost my right eye, wherefore my beard and eyebrows are shaved, and how I came to be with you at this time.

It is enough, said Zobeide ; you may retire to what place you think fit. The calender begged the ladies' permission to stay till he had heard the relations of his two comrades, whom I cannot, said he, leave with honour ; and that he might also hear those of the three other persons in company.

Here Scheherazade said to the sultan, Sir, daylight prevents me from going on with the story of the second calender ; but if your majesty will hear it to-morrow, you will find as much satisfaction in that as in the story of the first. To which the sultan gave consent, and arose in order to go to council.

THE FORTIETH NIGHT.

DINARZADE, not doubting to find as much delight in the story of the second calender as she had in that of the first, failed not to call the sultaness before day. If you be not asleep, sister, said she, I pray you to begin the story that you promised me: upon which, Scheherazade addressed her discourse to the sultan, and spoke as follows:

The story of the first calender seemed wonderful to the whole company, but especially to the caliph, who, notwithstanding the slaves stood by with their cimeters drawn, could not forbear whispering to the vizier, Many stories have I heard, but never any that equalled in surprising incident that of the calender. Whilst he was saying this, the second calender began, addressing himself to Zobeide.

THE STORY OF THE SECOND CALENDER.

Madam, said he, to obey your commands, and to show you by what strange accident I became blind of the right eye, I must of necessity give you the account of my life.

I was scarcely past my infancy, when the sultan my father (for you must know I am a prince by birth) perceived that I was endowed with good natural ability, and spared nothing proper for improving it.

No sooner was I able to read and write, but I learned the Koran from beginning to end by heart, that admirable book which contains the foundation, the precepts,

and the rules of our religion: and that I might be thoroughly instructed in it, I read the works of the most approved divines, by whose commentaries it had been explained. I added to this study, that of all the traditions collected from the mouth of our prophet, by the great men that were contemporary with him. I was not satisfied with the knowledge of all that had any relation to our religion, but made also a particular search into our histories. I made myself perfect in polite learning, in the works of poets, and versification. I applied myself to geography, chronology, and to speak the Arabian language in its purity; not forgetting in the meantime all such exercises as were proper for a prince to understand. But one thing which I was fond of, and succeeded in, was penmanship; wherein I surpassed all the celebrated scribes of our kingdom.

Fame did me more honour than I deserved, for she not only spread the renown of my talents through all the dominions of the sultan my father, but carried it as far as the empire of Hindustan, whose potent monarch, desirous to see me, sent an ambassador with rich presents: my father, who rejoiced at this embassy for several reasons, was persuaded that nothing could be more improving to a prince of my age than to travel and visit foreign courts; and he wished to gain the friendship of the Indian monarch. I departed with the ambassador, but with no great retinue.

When we had travelled about a month, we discovered at a distance a cloud of dust, and under that we saw very soon fifty horsemen well armed, who were robbers, advancing towards us at full speed. Scheherazade perceiving day, told the sultan of it, who arose;

but desiring to know what passed between the fifty men on horseback and the Indian ambassador, this prince was somewhat impatient for night.

THE FORTY-FIRST NIGHT.

It was almost day when Dinarzade awoke next morning, and called to her sister, If you be not asleep, dear sister, I pray you continue the story of the second calender. Scheherazade proceeded as follows :

Madam, said the calender (always speaking to Zobeide), as we had ten horses laden with baggage, and presents to the sultan of Hindustan, from my father, and my retinue was but small, you may easily judge that these robbers came boldly up to us ; and not being in a posture to make any opposition, we told them that we were ambassadors, and hoped they would attempt nothing contrary to the respect due to such sacred characters, thinking by this means to save our equipage and our lives : but the robbers most insolently replied, For what reason would you have us show any respect to the sultan your master ? We are none of his subjects, nor are we upon his territories : having spoken thus, they surrounded and fell upon us : I defended myself as long as I could ; but finding myself wounded, and seeing the ambassador with his attendants and mine lying on the ground, I made use of what strength was yet remaining in my horse, who was also very much wounded, and rode away as fast as he could carry me ; but he shortly after, from weariness and the loss of blood, fell down dead. I cleared myself from him unhurt, and finding

that I was not pursued, judged the robbers were not willing to quit the booty they had obtained.

Scheherazade perceiving day, was obliged to stop here. O sister, said Dinarzade, to-morrow I shall be more diligent, in hopes you will make reparation to the sultan for the loss his curiosity has sustained through my neglect. Shier-ear arose without saying one word, and went to his usual consultation.

THE FORTY-SECOND NIGHT.

DINARZADE failed not to call the sultaness a good while before day: My dear sister, said she, if you be not asleep, I pray you resume the story of the calender. I consent, said Scheherazade; and so continued it in these words:

Here you see me, said the calender, alone, wounded, destitute of help, and in a strange country. I durst not take the high road, fearing I might fall again into the hands of these robbers. When I had bound up my wound, which was not dangerous, I walked on the rest of the day, and arrived at the foot of a mountain, where I perceived a passage into a cave; I went in, and stayed there that night with little satisfaction, after I had eaten some fruits that I gathered by the way.

I continued my journey for several days following, without finding any place of abode: but after a month's time, I came to a large town well inhabited, and situated so much the more advantageously, as it was surrounded by several streams, so that it enjoyed perpetual spring.

The pleasant objects which then presented them-

selves to my view afforded me some joy, and suspended for a time the sorrow with which I was overwhelmed. My face, hands, and feet were black and sun-burnt; and by my long journey my boots were quite worn out, so that I was forced to walk barefooted; and besides, my clothes were all in rags. I entered the town to inform myself where I was, and addressed myself to a tailor that was at work in his shop; who, perceiving by my air that I was a person of more note than my outward appearance bespoke, made me sit down by him, and asked me who I was, from whence I came, and what had brought me thither? I did not conceal anything that had befallen me, nor made I any scruple to discover my quality.

The tailor listened to me with attention; but after I had done speaking, instead of giving me any consolation, he augmented my sorrow: Take heed, said he, how you discover to any person what you have related to me; for the prince of this country is the greatest enemy your father has, and he will certainly do you some mischief should he hear of your being in this city. I made no doubt of the tailor's sincerity, when he named the prince: but since that enmity which is between my father and him has no relation to my adventures, I pass it over in silence.

I returned the tailor thanks for his advice, expressed myself disposed to follow his counsel, and assured him that his favours should never be forgotten. He ordered something to be brought for me to eat, and offered me at the same time a lodging in his house, which I accepted. Some days after, finding me tolerably well recovered of the fatigue I had endured by a long and tedious journey, and reflecting that most

princes of our religion applied themselves to some art or calling that might be serviceable to them upon occasion, he asked me if I had learned any whereby I might get a livelihood, and not be burdensome to others? I told him that I understood the laws, both divine and human; that I was a grammarian and poet; and above all, that I could write with great perfection. By all this, said he, you will not be able, in this country, to purchase yourself one morsel of bread; nothing is of less use here than those sciences; but if you will be advised by me, dress yourself in a labourer's habit; and since you appear to be strong, and of a good constitution, you shall go into the next forest and cut fire-wood, which you may bring to the market to be sold; and I can assure you this employment will turn to so good an account that you may live by it, without dependence upon any man; and by this means you will be in a condition to wait for the favourable minute when heaven shall think fit to dispel those clouds of misfortune that thwart your happiness, and oblige you to conceal your birth; I will take care to supply you with a rope and a hatchet.

The fear of being known, and the necessity I was under of getting a livelihood, made me agree to this proposal, notwithstanding the meanness and hardships that attended it. The day following the tailor brought me a rope, a hatchet, and a short coat, and recommended me to some poor people who gained their bread after the same manner, that they might take me into their company. They conducted me to the wood, and the first day I brought in as much upon my head as procured me half a piece of gold of the money of

that country; for though the wood was not far distant from the town, yet it was very scarce, by reason that few would be at the trouble of fetching it for themselves. I gained a good sum of money in a short time, and repaid my tailor what he had advanced to me.

I continued this way of living for a whole year. One day, having by chance penetrated farther into the wood than usual, I happened to light on a pleasant spot, where I began to cut; and in pulling up the root of a tree, I espied an iron ring fastened to a trap door of the same metal. I took away the earth that covered it, and having lifted it up, discovered a flight of stairs, which I descended with my axe in my hand.

When I had reached the bottom, I found myself in a palace, and felt great consternation on account of a great light which appeared as clear in it as if it had been above ground in the open air. I went forward along a gallery, supported by pillars of jasper, the base and capitals of massy gold: but seeing a lady of a noble and graceful air, extremely beautiful, coming towards me, my eyes were taken off from every other object.

Here Scheherazade stopped because day appeared; but Dinarzade said, Dear sister, I confess I am highly pleased with what you have told us to-day, and I imagine that the sequel must be no less surprising. You are not mistaken, said the sultaness, for the remainder of the story of the second calender is better worth my lord the sultan's attention than all that he has hitherto heard. I doubt that, said Shier-ear, but we shall know to-morrow.

THE FORTY-THIRD NIGHT.

THE sultanness being awakened as usual, informed the sultan that the second calender continued his story thus: Being desirous to spare the lady the trouble of coming to me, I hastened to meet her; and as I was saluting her with a low obeisance, she asked me, What are you, a man or a genie? A man, madam, said I: I have no correspondence with genies. By what adventure, said she (fetching a deep sigh), are you come hither? I have lived here twenty-five years, and you are the first man I have beheld in that time.

Her great beauty, which had already smitten me, and the sweetness and civility wherewith she received me, emboldened me to say, Madam, before I have the honour to satisfy your curiosity, give me leave to tell you that I am infinitely gratified with this unexpected meeting, which offers me an occasion of consolation in the midst of my affliction; and perhaps it may give me an opportunity of making you also more happy than you are. I related to her by what strange accident she beheld me, the son of a sultan, in such a condition as I appeared in her presence; and how fortune had directed that I should discover the entrance into that magnificent prison where I had found her, according to appearance, in an unpleasant situation.

Alas! prince, said she (sighing once more), you have just cause to believe this rich and pompous prison cannot be otherwise than a most wearisome abode: the most charming place in the world being no way

delightful when we are detained there contrary to our will. It is not possible but you have heard of the sultan of the Isle of Ebene, so called from that precious wood which it produces in abundance; I am the princess his daughter.

The sultan, my father, had chosen for me a husband, a prince who was my cousin; but on my wedding-night in the midst of the rejoicings of the court and capital, before I was conducted to my husband, a genie took me away. I fainted with alarm, and when I recovered, found myself in this place. I was long inconsolable, but time and necessity have accustomed me to see and receive the genie. Twenty-five years I have continued in this place, where, I must confess, I have all that I can wish for necessary to life, and also everything that can satisfy a princess fond of dress and splendour.

Every ten days, said the princess, the genie comes hither, and remains with me one night, which he never exceeds; and the excuse he makes for it is, that he is married to another wife, who would grow jealous if she should know his infidelity. Meanwhile, if I have occasion for him by day or night, as soon as I touch a talisman, which is at the entrance into my chamber, the genie appears. It is now the fourth day since he was here, and I do not expect him before the end of six more; so, if you please, you may stay five days, and I will endeavour to entertain you according to your quality and merit. I thought myself too fortunate to have obtained so great a favour without asking, to refuse so obliging an offer. The princess made me go into a bath, the most commodious and the most sumptuous imaginable; and when I came forth,

instead of my own clothes I found another very costly suit, which I did not esteem so much for its richness, as because it made me appear worthy to be in her company. We sat down on a sofa covered with rich tapestry, with cushions of the rarest Indian brocade; and some time after she covered a table with several dishes of delicate meats. We ate, and passed the remaining part of the day with much satisfaction, as also the evening together.

The next day, as she contrived every means to please me, she brought in, at dinner, a bottle of old wine, the most excellent that ever was tasted, and out of complaisance drank some part of it with me. When my head grew warm with the agreeable liquor, Fair princess, said I, you have been too long thus buried alive; follow me, enjoy the real day, of which you have been deprived so many years, and abandon this artificial though brilliant glare. Prince, replied she, with a smile, leave this discourse; if you out of ten days will grant me nine, and resign the last to the genie, the fairest day would be nothing in my esteem. Princess, said I, it is the fear of the genie that makes you speak thus; for my part, I value him so little, that I will break in pieces his talisman, with the conjuration that is written about it. Let him come, I will expect him; and how brave or redoubtable soever he be, I will make him feel the weight of my arm: I swear solemnly that I will extirpate all the genies in the world, and him first. The princess, who knew the consequence, conjured me not to touch the talisman, for that would be the means, said she, of ruining both you and me; I know what belongs to genies better than you. The fumes of the wine did not suffer me to

hearken to her reasons ; but I gave the talisman a kick with my foot, and broke it in several pieces.

At these words Scheherazade perceiving day, grew silent, and the sultan rose, not doubting but the breaking of the talisman had some remarkable consequence, and therefore resolved to hear this story to the end.

THE FORTY-FOURTH NIGHT.

DINARZADE being awake somewhat before day, said to the sultanness, Sister, if you are not asleep, I pray you acquaint us with what happened in the subterranean palace after the prince had broken the talisman. I am just going to relate it, said Scheherazade. Upon which, resuming her narrative, she continued her discourse thus, in the person of the second calender.

The talisman was no sooner broken than the palace began to shake, and seemed ready to fall, with a hideous noise like thunder, accompanied with flashes of lightning, and alternate darkness. This terrible noise in a moment dispelled the fumes of my wine, and made me sensible, but too late, of the folly I had committed. Princess, cried I, what means all this? She answered, without any concern for her own misfortune, Alas! you are undone, if you do not fly immediately.

I followed her advice, but my fears were so great that I forgot my hatchet and cords. I had scarcely reached the stairs by which I had descended, when the enchanted palace opened at once, and made a passage for the genie: he asked the princess in great anger, What has happened to you, and why did you call me? "A violent spasm," said the princess, "made me fetch

this bottle which you see here, out of which I drank twice or thrice, and by mischance made a false step, and fell upon the talisman, which is broken, and that is all."

At this answer the furious genie told her, "You are a false woman, and speak not the truth: how came that axe and those cords there?" "I never saw them till this moment," said the princess. "Your coming in such an impetuous manner has, it may be, forced them up in some place as you came along, and so brought them hither without your knowing it."

The genie made no other answer but what was accompanied with reproaches and blows, of which I heard the noise. I could not endure to hear the pitiful cries of the princess so cruelly abused. I had already taken off the suit she had presented to me, and put on my own, which I had laid on the stairs the day before, when I came out of the bagnio: I made haste upstairs, the more distracted with sorrow and compassion, as I had been the cause of so great a misfortune; and by sacrificing the fairest princess on earth to the barbarity of a merciless genie, I was become the most criminal and ungrateful of mankind. It is true, said I, she has been a prisoner these twenty-five years; but, liberty excepted, she wanted nothing that could make her happy. My folly has put an end to her happiness, and brought upon her the cruelty of an unmerciful devil. I let down the trap-door, covered it again with earth, and returned to the city with a burden of wood, which I bound up without knowing what I did, so great was my trouble and sorrow.

My landlord, the tailor, was very much rejoiced to see me. Your absence, said he, has disquieted me

much, as you had entrusted me with the secret of your birth, and I knew not what to think ; I was afraid somebody had discovered you ; God be praised for your return. I thanked him for his zeal and affection, but not a word durst I say of what had passed, nor of the reason why I came back without my hatchet and cords.

I retired to my chamber, where I reproached myself a thousand times for my excessive imprudence : Nothing, said I, could have paralleled the princess's good fortune and mine, had I forborne to break the talisman.

While I was thus giving myself over to melancholy thoughts, the tailor came in and said, An old man, whom I do not know, brings your hatchet and cords, which he found in his way, as he tells me, and says he understood from your comrades that you lodge here ; come out and speak to him, for he will deliver them to none but yourself.

At these words I changed colour, and fell a trembling. While the tailor was asking me the reason, my chamber door opened, and the old man, having no patience to stay, appeared to us with my hatchet and cords. This was the genie, the ravisher of the fair princess of the isle of Ebene, who had thus disguised himself, after he had treated her with the utmost barbarity. I am a genie, said he, speaking to me, son of the daughter of Eblis, prince of genies : is not this your hatchet, and are not these your cords ?

Here Scheherazade saw day, and left off. The sultan found the story of the second calender too curious not to desire that he might hear it out ; and therefore got up, with an intention to hear the rest next morning.

THE FORTY-FIFTH NIGHT.

THE day following, Dinarzade called to the sultanness, My dear sister, pray tell us how the genie treated the prince. I wish to satisfy your curiosity, replied Scheherazade; and then resumed her story of the second calender thus:

The calender, continuing his discourse to Zobeide, said, Madam, after the genie had put the question to me, he gave me no time to answer, nor was it in my power, so much had his terrible aspect disordered me. He grasped me by the middle, dragged me out of the chamber, and mounting into the air, carried me up to the skies with such swiftness, that I was not able to take notice of the way he conveyed me. He descended again in like manner to the earth, which on a sudden he caused to open with a stroke of his foot, and sunk down at once, when I found myself in the enchanted palace, before the fair princess of the isle of Ebene. But, alas! what a spectacle was there! I saw what pierced me to the heart; this poor princess was quite naked, weltering in her blood, and laid upon the ground, more like one dead than alive, with her cheeks bathed in tears.

Perfidious wretch! said the genie to her, pointing at me, is not this your gallant? She cast her languishing eyes upon me, and answered mournfully, I do not know him, I never saw him till this moment. What! said the genie, he is the cause of thy being in the condition thou art justly in; and yet darest thou say thou dost not know him? If I do not know him, said the princess, would you have me lie on purpose

to ruin him? Oh then, said the genie, pulling out a cimeter and presenting it to the princess, if you never saw him before, take this, and cut off his head. Alas, replied the princess, how is it possible that I should execute such an act? My strength is so far spent that I cannot lift up my arm; and if I could, how should I have the heart to take away the life of an innocent man, and one whom I do not know? This refusal, said the genie to the princess, sufficiently informs me of your crime. Upon which, turning to me, And thou, said he, dost thou not know her?

I should have been the most ungrateful wretch, and the most perfidious of all mankind, if I had not shown myself as faithful to the princess as she had been to me, who had been the cause of her misfortunes. I therefore answered the genie, How should I know her, when I never saw her till now? If it be so, said he, take the cimeter and cut off her head: on this condition I will set thee at liberty, for then I shall be convinced that thou hast never seen her till this moment, as thou sayest. With all my heart, replied I, and took the cimeter in my hand.

But, sir, said Scheherazade, it is day, and I ought not to abuse your majesty's patience. These are wonderful events, said the sultan to himself. We shall know to-morrow if the prince was so cruel as to obey the genie's command.

THE FORTY-SIXTH NIGHT.

WHEN the night was nearly passed, Dinarzade called to the sultanness, Sister, if you be not asleep, I pray you to continue the story which you could not finish yes-

terday. I will, said Scheherazade ; and without loss of time you shall understand that the second calender went on thus :

Do not think, madam, that I drew near to the fair princess of the isle of Ebene to be the executioner of the genie's barbarity. I did it only to demonstrate by my behaviour, as much as possible, that as she had shown her resolution to sacrifice her life for my sake, I would not refuse to sacrifice mine for hers. The princess, notwithstanding her pain and suffering, understood my meaning ; which she signified by an obliging look, and made me understand her willingness to die for me ; and that she was satisfied to see how ready I was also to die for her. Upon this I stepped back, and threw the cimeter on the ground. I should for ever, said I to the genie, be hateful to all mankind were I to be so base as to murder, not only a person whom I do not know, but a lady like this, who is already on the point of expiring : do with me what you please, since I am in your power ; I cannot obey your barbarous commands.

I see, said the genie, that you both outbrave me, and insult my jealousy ; but both of you shall know by my treatment of you of what I am capable. At these words the monster took up the cimeter and cut off one of her hands, which left her only so much life as to give me a token with the other that she bade me for ever adieu. For the blood she had lost before, and that which gushed out then, did not permit her to live above one or two moments after this barbarous cruelty ; the sight of which threw me into a fit. When I was come to myself again, I expostulated with the genie, why he made me languish in expectation of death :

Strike, cried I, for I am ready to receive the mortal blow, and expect it as the greatest favour you can show me. But instead of agreeing to that, Behold, said he, how genies treat their wives whom they suspect of unfaithfulness; she has received thee here, and were I certain that she had put any further affront upon me, I would put thee to death this minute: but I will content myself with transforming thee into a dog, ape, lion, or bird; take thy choice of any of these, I will leave it to thyself.

These words gave me some hopes of being able to appease him: O genie, said I, moderate your passion, and since you will not take away my life, give it me generously. I shall always remember your clemency, if you pardon me, as one of the best men in the world pardoned one of his neighbours that bore him a mortal hatred. The genie asked me what had passed between those two neighbours, and said he would have patience till he heard the story, which I related to him; and I believe, madam, you will not be displeased if I now repeat it.

THE STORY OF THE ENVIOUS MAN, AND OF HIM
THAT HE ENVIED.

In a considerable town, two persons dwelt in adjoining houses. One of them conceived such a violent hatred against the other, that the hated party resolved to remove to a distance, being persuaded that their being neighbours was the only cause of this animosity; for though he had done him several pieces of service, he found that his hatred was not diminished: he therefore sold his house, with what goods he had left, and

retired to the capital city of a kingdom which was not far distant. Here he bought a little spot of ground, which lay about half a league from the city ; where he had a convenient house, with a garden, and a pretty spacious court, wherein there was a deep well, which was not in use.

The honest man having made this purchase put on a dervise's habit, intending to lead a retired life, and caused several cells to be made in the house, where in a short time he established a numerous society of dervises. He soon came to be publicly known by his virtue, through which he acquired the esteem of many people, as well of the commonalty as of the chief of the city. In short, he was much honoured and courted by all ranks. People came from afar to recommend themselves to his prayers ; and all who visited him, published what blessings they received through his means.

The great reputation of this honest man having spread to the town from whence he had come, it touched the envious man so much to the quick, that he left his house and affairs with a resolution to ruin him. With this intent he went to the new convent of dervises, of which his former neighbour was the head, who received him with all imaginable tokens of friendship. The envious man told him that he was come on purpose to communicate a business of importance, which he could not do but in private ; and that nobody may hear us, let us, said he, take a walk in your court ; and seeing night begins to draw on, command your dervises to retire to their cells. The chief of the dervises did as he was required.

When the envious man saw that he was alone with this good man, he began to tell him his errand, walking

side by side in the court, till he saw his opportunity ; and getting the good man near the brink of the well, he gave him a thrust, and pushed him into it, without being seen by any one. Having done thus, he returned, got out at the gate of the convent without being known, and reached his own house well satisfied with his journey, being fully persuaded that the object of his hatred was no more ; but he found himself mistaken.

Scheherazade could go no further, because day began to appear. The sultan conceived great indignation against the envious man, and said to himself, I heartily wish that no hurt may have come to this honest man ; I hope to hear to-morrow that heaven did not forsake him on this occasion.

THE FORTY-SEVENTH NIGHT.

IF you be not asleep, sister, said Dinarzade, next morning, I conjure you to tell us if the honest dervise came safe out of the well. Yes, replied Scheherazade : and the second calender pursued his story thus : This old well was inhabited by fairies and genies, which happened luckily for the relief of the head of the convent ; for they received and supported him, and carried him to the bottom, so that he got no hurt. He perceived that there was something extraordinary in his fall, which must otherwise have cost him his life ; but he neither saw nor felt anything. He soon heard a voice, however, which said, Do you know what honest man this is, to whom we have done this piece of service ? Another voice answered, No. To which the first replied, Then I will tell you. This man out of charity,

the purest ever known, left the town he lived in, and has established himself in this place, in hopes to cure one of his neighbours of the envy he had conceived against him; he had acquired such a general esteem that the envious man, not able to endure it, came hither on purpose to ruin him; and he would have accomplished his design, had it not been for the assistance we have given this honest man, whose reputation is so great that the sultan, who keeps his residence in the neighbouring city, was to pay him a visit to-morrow, to recommend the princess his daughter to his prayers.

Another voice asked, What need had the princess of the dervise's prayers? To which the first answered, You do not know, it seems, that she is possessed by genie Maimoun, the son of Dimdim, who is fallen in love with her. But I well know how this good head of the dervises may cure her; the thing is very easy, and I will explain it to you. He has a black cat in his convent, with a white spot at the end of her tail, about the bigness of a small piece of Arabian money; let him only pull seven hairs out of the white spot, burn them, and smoke the princess's head with the fume, she will not only be immediately cured, but be so safely delivered from Maimoun, the son of Dimdim, that he will never dare to approach her again.

The head of the dervises remembered every word of the conversation between the fairies and the genies, who remained silent the remainder of the night. The next morning, as soon as daylight appeared, and he could discern the nature of his situation, the well being broken down in several places, he saw a hole, by which he crept out with ease.

The other dervises, who had been seeking for him,
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were rejoiced to see him ; he gave them a brief account of the wickedness of the man to whom he had given so kind a reception the day before, and retired into his cell. Shortly after the black cat, which the fairies and the genies had mentioned the night before, came to fawn upon her master, as she was accustomed to do ; he took her up and pulled seven hairs from the white spot that was upon her tail, and laid them aside for his use when occasion should serve.

Soon after sunrise the sultan, who would leave no means untried that he thought likely to restore the princess to perfect health, arrived at the gate of the convent. He commanded his guards to halt, whilst he with his principal officers went in. The dervises received him with profound respect.

The sultan called their chief aside, and said, Good Sheich, you may probably be already acquainted with the cause of my visit. Yes, sir, replied he gravely, if I do not mistake, it is the disease of the princess which procures me this unmerited honour. That is the real case, replied the sultan. You will give me new life if your prayers, as I hope they may, restore my daughter's health. Sir, said the good man, if your majesty will be pleased to let her come hither, I am in hopes, through God's assistance and favour, that she will be effectually cured.

The prince, transported with joy, sent immediately for his daughter, who soon appeared with a numerous train of ladies and eunuchs, but veiled so that her face was not seen. The chief of the dervises caused a pall to be held over her head, and he had no sooner thrown the seven hairs upon the burning coals, than the genie Maimoun, the son of Dimdim, uttered a great cry, and

without being seen left the princess at liberty; upon which she took the veil from her face and rose up to see where she was, saying, Where am I, and who brought me hither? At these words the sultan, overcome with excess of joy, embraced his daughter, and kissed her eyes; he also kissed the chief of the dervises' hands, and said to his officers, What reward does he deserve that has thus cured my daughter? They all cried, He deserves her in marriage. That is what I had in my thoughts, said the sultan; and I make him my son-in-law from this moment. Some time after the prime vizier died, and the sultan conferred the place on the dervise. The sultan himself also died without heirs male; upon which the religious orders and the militia consulted together, and the good man was declared and acknowledged sultan by general consent.

Daylight appearing, Scheherazade was obliged to break off her story. Shier-ear looked upon the dervise to be worthy of the crown he had obtained, but was desirous to know if the envious man did not die from mortification; and got up with an intention of being satisfied the following night.

THE FORTY-EIGHTH NIGHT.

THE second calender, said Scheherazade, continued his story thus: The honest dervise, having ascended the throne of his father-in-law, as he was one day in the midst of his courtiers on a march, espied the envious man among the crowd that stood as he passed along, and calling one of the viziers that attended him, whispered him in his ear, Go, bring me that man you

see there; but take care you do not frighten him. The vizier obeyed, and when the envious man was brought into his presence, the sultan said, Friend, I am extremely glad to see you. Upon which he called an officer, Go immediately, said he, and cause to be paid to this man out of my treasury, one hundred pieces of gold: let him have also twenty loads of the richest merchandise in my storehouses, and a sufficient guard to conduct him to his house. After he had given this charge to the officer, he bade the envious man farewell, and proceeded on his march.

When I had finished the recital of this story to the genie, the murderer of the princess of the isle of Ebene, I made an application of it to himself: O genie! said I, this bountiful sultan was not satisfied with merely overlooking the design of the envious man to take away his life, but also treated him kindly, and sent him back loaded with the favours I have enumerated. In short, I employed all my eloquence to persuade him to imitate so good an example, and to grant me pardon; but it was impossible to move his compassion.

All that I can do for thee, said he, is to grant thee thy life; but do not flatter thyself that I will allow thee to return safe and well; I must let thee feel what I am able to do by my enchantments. So saying, he seized me violently, and carried me through the arched roof of the subterraneous palace, which opened to give him passage; he ascended with me into the air to such a height that the earth appeared like a little white cloud; he then descended again like lightning, and alighted upon the summit of a mountain.

Here he took up a handful of earth, and pronounc-

ing, or rather muttering, some words which I did not understand, threw it upon me. Quit, said he, the form of a man, and take that of an ape. He instantly disappeared, and left me alone, transformed into an ape, and overwhelmed with sorrow in a strange country, not knowing whether I was near or far from my father's dominions.

I descended the mountain, and entered a plain level country, which took me a month to travel over, and then I came to the sea-side. It happened at the time to be perfectly calm, and I espied a vessel about half a league from the shore; unwilling to lose so good an opportunity, I broke off a large branch from a tree, carried it into the sea, and placed myself astride upon it, with a stick in each hand to serve me for oars.

I launched out in this posture, and rowed towards the ship. When I had approached sufficiently near to be seen, I exhibited to the seamen and passengers on the deck an extraordinary spectacle, and all of them regarded me with astonishment. In the meantime I got on board, and laying hold of a rope, jumped upon the deck, but having lost my speech I found myself in great perplexity; and indeed the risk I ran was not less than when I was at the mercy of the genie.

The merchants, being both superstitious and scrupulous, thought if they received me on board I should be the occasion of some misfortune to them during their voyage. On this account one of them said, I will destroy him with a blow of this handspike; another, I will shoot an arrow through his body; and a third, Let us throw him into the sea. Some one of them would not have failed to carry his threat into

execution had I not gone to the captain, thrown myself at his feet, and taken hold of his skirt in a supplicating posture. This action, together with the tears which he saw gush from my eyes, moved his compassion. He took me under his protection, threatened to be revenged on any one that would do me the least hurt, and loaded me with a thousand caresses. On my part, though I had not power to speak, I showed by my gestures every mark of gratitude in my power.

The wind that succeeded the calm was not strong, but favourable; it continued to blow in the same direction for fifty days, and brought us safe to the port of a city, well peopled and of great trade, the capital of a powerful state, where we came to anchor.

Our vessel was instantly surrounded with an infinite number of boats full of people, who came to congratulate their friends on their safe arrival, or to inquire for those they had left behind them in the country from whence they had come, or out of curiosity to see a ship that had performed so long a voyage.

Amongst the rest, some officers came on board, desiring in the name of the sultan to speak with the merchants. The merchants appearing, one of the officers told them, The sultan our master hath commanded us to acquaint you that he rejoices in your safe arrival, and beseeches each of you to take the trouble to write a few lines upon this roll. That you may understand the design of this request, you must know that we had a prime vizier, who besides possessing great abilities for the management of public affairs could write in the highest perfection. This minister a few days since died. The event has greatly affected

the sultan ; and since he can never behold his writing without admiration, he has made a solemn vow not to give the place to any one who cannot write equally well. Many have presented specimens of their skill ; but to this day no one in the empire has been judged worthy to supply the vizier's place.

Those of the merchants who thought they could write well enough to aspire to this high dignity, wrote one after another what they thought fit. After they had done, I advanced, and took the roll out of the gentleman's hand ; but all the people, especially the merchants, cried out that I would tear it, or throw it into the sea, till they saw how properly I held the roll, and made a sign that I would write in my turn : their apprehensions then changed into wonder. However, as they had never seen an ape that could write, and could not be persuaded that I was more ingenious than others of my kind, they wished to take the roll out of my hand ; but the captain took my part once more. Let him alone, said he, allow him to write. If he only scribbles the paper, I promise you that I will immediately punish him. If, on the contrary, he writes well, as I hope he will, because I never saw an ape so clever and ingenious, and so quick of apprehension, I declare that I will adopt him as my son. Perceiving that no one opposed my design, I took the pen, and wrote six sorts of hands used among the Arabians, and each specimen contained an extemporary distich or quatrain in praise of the sultan. My writing not only excelled that of the merchants, but was such as they had not before seen in that country. When I had done, the officers took the roll and carried it to the sultan.

Thus far was Scheherazade advanced in her story when daylight appeared. Sir, said she to Shier-ear, if I had time to continue, I would give your majesty an account of things far more surprising than what I have already related. The sultan, who had resolved to hear the end of the story, arose without saying a word.

THE FORTY-NINTH NIGHT.

THE next morning Dinarzade, being awake before day, called the sultaness, and said, Sister, if you be not asleep, pray let us hear the rest of the adventures that befell the ape. I believe my lord the sultan is no less desirous to know them than myself. You shall both be soon satisfied, answered Scheherazade ; the second calender continued his story thus :

The sultan took little notice of any of the writings, except mine, which pleased him so much that he said to the officers, Take the finest horse in my stable, with the richest trappings, and a robe of the most sumptuous brocade to put on the person who wrote the six hands, and bring him hither. At this command the officers could not forbear laughing. The sultan was incensed at their rudeness, and would have punished them had they not explained: Sir, said they, we humbly beg your majesty's pardon ; these hands were not written by a man, but by an ape. What do you say ? exclaimed the sultan. Those admirable characters, are they not written by the hands of a man ? No, Sir, replied the officers, we assure your majesty that it was an ape, who wrote them in our presence. The sultan was too much surprised at this account not to desire a sight of me,

and therefore said, Do what I command you, and bring me speedily that wonderful ape.

The officers returned to the vessel and showed the captain their order, who answered, The sultan's command must be obeyed. Whereupon they clothed me with the rich brocade robe and carried me ashore, where they set me on horseback, whilst the sultan waited for me at his palace with a great number of courtiers, whom he gathered together to do me the more honour.

The procession commenced, the harbour, the streets, the public places, windows, terraces, palaces, and houses were filled with an infinite number of people of all ranks, who flocked from every part of the city to see me; for the rumour was spread in a moment, that the sultan had chosen an ape to be his grand vizier; and after having served for a spectacle to the people, who could not forbear to express their surprise by redoubling their shouts and cries, I arrived at the sultan's palace.

I found the prince on his throne in the midst of the grandees; I made my obeisance three times very low, and at last kneeled and kissed the ground before him, and afterwards took my seat in the posture of an ape. The whole assembly viewed me with admiration, and could not comprehend how it was possible that an ape should so well understand how to pay the sultan his due respect; and he himself was more astonished than any. In short, the usual ceremony of the audience would have been complete, could I have added speech to my behaviour; but apes never speak, and the advantage I had of having been a man did not now yield me that privilege.

The sultan dismissed his courtiers, and none remained by him but the chief of the eunuchs, a little young slave, and myself. He went from his chamber of audience into his own apartment, where he ordered dinner to be brought. As he sat at table he made me a sign to approach and eat with them: to show my obedience I kissed the ground, arose, and placed myself at the table, and ate with discretion and moderation.

Before the table was cleared, I espied a standish, which I made a sign to have brought me; having got it, I wrote upon a large peach some verses expressive of my acknowledgment to the sultan; who having read them after I had presented the peach to him, was still more astonished. When the things were removed, they brought him a particular liquor, of which he caused them to give me a glass. I drank, and wrote upon the glass some new verses, which explained the state I was reduced to, after many sufferings. The sultan read these likewise, and said, A man that was capable of doing so much would be above the greatest of his species.

The sultan caused to be brought to him a chess board, and asked me by a sign if I understood that game, and would play with him? I kissed the ground, and laying my hand upon my head, signified that I was ready to receive that honour. He won the first game, but I won the second and third; and perceiving he was somewhat displeased at my success, I made a quatrain to pacify him; in which I told him that two potent armies had been fighting furiously all day, but that they concluded a peace towards the evening, and passed the remaining part of the night very amicably together upon the field of battle.

So many circumstances appearing to the sultan beyond whatever had either been seen or known of the cleverness or sense of apes, he determined not to be the only witness of these prodigies himself, but having a daughter, called the Lady of Beauty, on whom the chief of the eunuchs, then present, waited; Go, said the sultan to him, and bid your lady come hither: I am desirous she should share my pleasure.

The eunuch went, and immediately brought the princess, who had her face uncovered; but she had no sooner come into the room than she put on her veil, and said to the sultan, Sir, your majesty must needs have forgotten yourself; I am surprised that your majesty has sent for me to appear among men. How, daughter! said the sultan, you do not know what you say: there is no one here but the little slave, the eunuch your governor, and myself, who have the liberty to see your face; and yet you lower your veil, and blame me for having sent for you. Sir, said the princess, your majesty shall soon understand that I am not in the wrong. That seeming ape is a young prince, son of a powerful sultan, and has been metamorphosed into an ape by enchantment. A genie, son of the daughter of Eblis, has maliciously done him this wrong, after having cruelly taken away the life of the princess of the isle of Ebene.

The sultan, astonished at this declaration, turned towards me, and speaking no more by signs, but in plain words, asked me if what his daughter said was true? Finding I could not speak, I put my hand to my head to signify that what the princess spoke was correct. Upon this the sultan said again to his daughter, How do you know that this prince has been

transformed by enchantments into an ape ? Sir, replied the Lady of Beauty, your majesty may remember that when I was past my infancy I had an old lady who waited on me ; she was a most expert magician, and taught me seventy rules of magic, by virtue of which I can, in the twinkling of an eye, transport your capital into the midst of the sea, or beyond Mount Caucasus. By this science I know all enchanted persons at first sight ; I know who they are, and by whom they have been enchanted ; therefore do not be surprised if I should forthwith relieve this prince, in spite of the enchantments, from that which prevents his appearing in your sight in his natural form. Daughter, said the sultan, I did not believe you to have understood so much. Sir, replied the princess, these things are curious and worth knowing ; but I think I ought not to boast of them. Since it is so, said the sultan, you can dispel the prince's enchantment. Yes, sir, said the princess, I can restore him to his original shape. Do it then, said the sultan, you cannot do me a greater pleasure ; for I will have him to be my vizier, and he shall marry you. Sir, said the princess, I am ready to obey you in all that you should be pleased to command me.

Scheherazade, as she spoke, espied day, and broke off her story of the second calender : and Shier-ear judging the sequel would be as diverting as the former part of it, resolved to hear it the next day.

THE FIFTIETH NIGHT.

DINARZADE called the sultaness at the usual hour, saying, Sister, if you be not asleep, pray do us the favour to tell us how the Lady of Beauty restored the second calender to his former shape. You shall hear, said Scheherazade: The calender resumed his discourse thus:

The princess, the Lady of Beauty, went into her apartment, and brought thence a knife which had some Hebrew words engraven on the blade: she made the sultan, the master of the eunuchs, the little slave, and myself, descend into a private court of the palace, and there left us under a gallery that went round it. She placed herself in the middle of the court, where she made a great circle, and within it she wrote several words in Arabian characters, some of them ancient.

When she had finished and prepared the circle as she thought fit, she placed herself in the centre of it, where she began incantations, and repeated verses of the Koran. The air grew insensibly dark, as if it had been night, and the whole world were about to be dissolved: we found ourselves struck with consternation, and our fear increased when we saw the genie, the son of the daughter of Eblis, appear suddenly in the shape of a lion of a gigantic size.

As soon as the princess perceived this monster, Dog, said she, instead of creeping before me, dare you present yourself in this shape, thinking to frighten me? And thou, replied the lion, art thou not afraid to break the treaty which was solemnly made and confirmed

between us by oath, not to wrong or do one another any injury? Wretch! replied the princess, I justly may reproach thee with having done so. The lion answered fiercely, Thou shalt quickly have thy reward for the trouble thou hast given me: with that he opened his monstrous jaws, and sprang forward to devour her; but she, being on her guard, stepped back, got time to pull out one of her hairs, and by pronouncing three or four words, changed it into a sharp sword, with which she cut the lion in two through the middle.

The two parts of the lion disappeared, while the head changed into a large scorpion. Immediately the princess turned herself into a serpent, and fought the scorpion, who, finding himself worsted, took the shape of an eagle, and flew away: but the serpent at the same time took also the shape of an eagle, that was black and much stronger, and pursued him, so that we lost sight of them both.

Some time after they had disappeared, the ground opened before us, and out of it came forth a black and white cat, with her hair standing on end, and mewing in a frightful manner; a black wolf followed close after her, and gave her no time to rest. The cat, being thus hard pressed, changed into a worm, and being near a pomegranate accidentally fallen from a tree on the side of a canal, which was deep, but not broad, pierced the pomegranate in an instant, and hid itself, but the pomegranate swelled immediately, and became as big as a gourd which, mounting up to the roof of the gallery, rolled there for some time backward and forward; it then fell down again into the court, and broke into several pieces.

The wolf had in the meanwhile transformed itself into a cock, and now fell to picking up the seeds of the pomegranate one after another ; but finding no more, he came towards us with his wings spread, making a great noise, as if he would ask us whether there were any more seed. There was one lying on the brink of the canal, which the cock perceiving as he went back, ran speedily thither ; but just as he was going to pick it up, the seed rolled into the river, and turned into a little fish.

But I see day, sir, said Scheherazade ; had it not come so suddenly, I am persuaded what I had farther to say would have given your majesty a great deal of satisfaction. Upon this she stopped, and the sultan arose ; but his thoughts being altogether taken up with such unheard-of adventures, he was extremely impatient to hear the rest of the story.

THE FIFTY-FIRST NIGHT.

SCHEHERAZADE, desirous of satisfying her sister's curiosity respecting the result of these transformations, recalled to her recollection where she had discontinued her narrative, and addressing the sultan, said, Sir, the second calender continued his story after this manner.

The cock leaped into the river, turned into a pike, and pursued the small fish ; they continued both under water above two hours, and we knew not what was become of them, but suddenly we heard terrible cries, which made us tremble, and a little while after we saw the genie and princess all in flames. They threw flashes of fire out of their mouths at each other, till

they came to close combat; then the two fires increased, with a thick, burning smoke, which mounted so high that we had reason to apprehend it would set the palace on fire. But we very soon had a more pressing occasion of fear, for the genie having got loose from the princess, came to the gallery where we stood, and blew flames of fire upon us. We must all have perished had not the princess, running to our assistance, forced him to retire, and defend himself against her; yet, notwithstanding all her exertions, she could not hinder the sultan's beard from being burnt, and his face scorched, the chief of the eunuchs from being stifled, and a spark from entering my right eye, and making it blind. The sultan and I expected nothing but death, when we heard a cry of Victory, Victory! and instantly the princess appeared in her natural shape, but the genie was reduced to a heap of ashes.

The princess approached us, and hastily called for a cupful of water, which the young slave, who had received no hurt, brought her. She took it, and after pronouncing some words over it, threw it upon me, saying, If thou art become an ape by enchantment, change thy shape, and take that of a man, which thou hadst before. These words were hardly uttered when I again became a man, in every respect as I was before my transformation, excepting the loss of my eye.

I was preparing to return the princess my thanks, but she prevented me by addressing herself to her father: Sir, I have gained the victory over the genie, as your majesty may see; but it is a victory that costs me dear; I have but a few minutes to live, and you will not have the satisfaction to make the match you intended; the fire has pierced me during the terrible

combat, and I find it is gradually consuming me. This would not have happened, had I perceived the last of the pomegranate seeds, and swallowed it, as I did the others when I was changed into a cock: the genie had fled thither as to his last entrenchment, and upon that the success of the combat depended, which would have been successful, and without danger to me. This oversight obliged me to have recourse to fire, and to fight with those mighty arms as I did, between heaven and earth, in your presence: for, in spite of all his redoubtable art and experience, I made the genie know that I understood more than he; I have conquered and reduced him to ashes, but I cannot escape death, which is approaching.

Here Scheherazade broke off the story of the second calender, and said to the sultan, Sir, daylight appears, which forbids me to say any more; but if your majesty thinks fit to let me live till to-morrow, you shall hear the end of this story. Shier-ear consented, and arose according to custom to attend to the affairs of his empire.

THE FIFTY-SECOND NIGHT.

THE following morning, Scheherazade resumed her discourse, and went on as follows:

The calender, always directing his speech to Zobeide, continued: Madam, the sultan suffered the princess, the Lady of Beauty, to go on with the recital of her combat, and when she had done, addressed her in a tone that sufficiently testified his grief. My daughter, said he, you see in what condition your father is; alas! I wonder that I am yet alive! Your governor,

the eunuch, is dead, and the prince whom you have delivered from his enchantment has lost one of his eyes. He could say no more, for his tears, sighs, and sobs deprived him of the power of utterance.

Suddenly the princess exclaimed, I burn, I burn ! She found that the fire had at last seized upon her vital parts, which made her still cry I burn, until death had put an end to her intolerable pains. The effect of that fire was so extraordinary, that in a few moments she was wholly reduced to ashes, as the genie had been.

I cannot tell you, madam, how much I was grieved at so dismal a spectacle ; I had rather all my life have continued an ape or a dog, than to have seen my benefactress thus miserably perish. The sultan being afflicted beyond all that can be imagined, cried piteously, and beat himself on his head and breast, until being quite overcome with grief, he fainted away, which made me fear for his life. In the meantime, the eunuchs and officers came running at the sultan's lamentations, and with much difficulty brought him to himself. It was not necessary that the prince or myself should relate the circumstances of the adventure, to convince them of the affliction it had occasioned us. The two heaps of ashes, to which the princess and the genie had been reduced, were a sufficient demonstration. The sultan was hardly able to stand, but was under the necessity of being supported to his apartment.

When the knowledge of this tragical event had spread through the palace and the city, all the people bewailed the misfortune of the princess, the Lady of Beauty, and commiserated the sultan's affliction. Public mourn-

ing was observed for seven days, and many ceremonies were performed. The ashes of the genie were thrown into the air, but those of the princess were collected into a precious urn, to be preserved, and the urn was deposited in a superb mausoleum, constructed for that purpose on the spot where the princess had been consumed.

The grief of the sultan for the loss of his daughter confined him to his chamber for a whole month. Before he had fully recovered his strength he sent for me : Prince, said he, attend to the commands I now give you ; your life must answer if you do not carry them into execution. I assured him of exact obedience ; upon which he went on thus : I have constantly lived in perfect felicity, but by your arrival all the happiness I possessed has vanished ; my daughter is dead, her governor is no more, and it is only through a miracle that I am myself yet alive. You are the cause of all these misfortunes, under which it is impossible that I should be comforted ; depart hence therefore in peace, without further delay, for I must myself perish if you remain any longer. I am persuaded that your presence brings misfortune with it. Depart, and take care never to appear again in my dominions. No consideration whatever shall hinder me from making you repent your temerity should you violate my injunction. I was going to speak, but he prevented me by words full of anger ; and I was obliged to quit the palace, rejected, banished, an outcast from the world. Before I left the city I went into a bagnio, where I caused my beard and eyebrows to be shaved, and put on a calender's habit. I began my journey, not so much deploring my own miseries, as the death of the two fair

princesses, of which I have been the occasion. I passed through many countries without making myself known ; at last I resolved to come to Bagdad, in hopes of getting myself introduced to the commander of the faithful, to move his compassion by relating to him my unfortunate adventures. I arrived this evening, and the first man I met was this calender, our brother, who spoke before me. You know the remaining part, madam, and the cause of my having the honour to be here.

When the second calender had concluded his story, Zobeide, to whom he had addressed his speech, said, It is well, you are at liberty : but instead of departing, he also petitioned the lady to show him the same favour vouchsafed to the first calender, and went and sat down by him. But, Sir, said Scheherazade, as she spoke these words, it is day, and I must not proceed. I dare, however, assure you, that how agreeable soever this story of the second calender may seem to you, that of the third will be no less worthy of your hearing, if your majesty be pleased to have patience. The sultan being desirous to know whether it would appear so wonderful as the last, arose with a resolution to prolong Scheherazade's life.

THE FIFTY-THIRD NIGHT.

ABOUT the end of the following night, Shier-ear said, I would willingly hear the story of the third calender. Sir, replied Scheherazade, you shall be obeyed. The third calender, perceiving it was his turn to speak, addressed himself, as the rest had done, to Zobeide, and began in this manner.

THE HISTORY OF THE THIRD CALENDER.

My story, most honourable lady, very much differs from what you have already heard. The two princes who have spoken before me have each lost an eye by the pure effects of their destiny, but mine I lost through my own fault, and by hastening to seek my own misfortune, as you shall hear by the sequel of the story.

My name is Agib, and I am the son of a sultan who was called Cassib. After his death I took possession of his dominions, and continued in the city where he had resided. It is situated on the sea-coast, has one of the finest and safest harbours in the world, an arsenal capable of fitting out for sea one hundred and fifty men of war, besides merchantmen and light vessels. My kingdom is composed of several fine provinces upon the mainland, besides a number of valuable islands, which lie almost in sight of my capital.

My first object was to visit the provinces: I afterwards caused my whole fleet to be fitted out, and went to my islands to gain the hearts of my subjects by my presence, and to confirm them in their loyalty. These voyages gave me some taste for navigation, in which I took so much pleasure, that I resolved to make some discoveries beyond my own territories; to which end I caused ten ships to be fitted out, embarked, and set sail.

Our voyage was very pleasant for forty days successively, but on the forty-first night the wind became contrary, and withal so boisterous that we were near being lost: about break of day the storm abated, the

clouds dispersed, and the weather became fair. We reached an island, where we remained two days to take in fresh provisions ; and then put off again to sea. After ten days sail we were in hopes of seeing land, for the tempests we had experienced had so much abated my curiosity, that I gave orders to steer back to my own coast ; but I perceived at the same time that my pilot knew not where we were. Upon the tenth day, a seaman being sent to look out for land from the mast head, gave notice that on starboard and larboard he could see nothing but sky and sea, but that right a-head he perceived a great blackness.

The pilot changed colour at this account, and throwing his turban on the deck with one hand, and beating his breast with the other, cried, Oh, sir, we are all lost ; not one of us can escape ; and with all my skill it is not in my power to effect our deliverance. Having spoken thus, he lamented like a man who foresaw unavoidable ruin ; his despondence threw the whole ship's crew into consternation. I asked him what reason he had thus to despair ? He exclaimed, The tempest has brought us so far out of our course, that to-morrow about noon we shall be near the black mountain, or mine of adamant, which at this very minute draws all your fleet towards it, by virtue of the iron in your ships ; and when we approach within a certain distance, the attraction of the adamant will have such force, that all the nails will be drawn out of the sides and bottoms of the ships, and fasten to the mountain, so that your vessels will fall to pieces and sink.

This mountain, continued the pilot, is inaccessible. On the summit there is a dome of fine brass, supported

by pillars of the same metal, and on the top of that dome stands a horse, likewise of brass, with a rider on his back, who has a plate of lead fixed to his breast, upon which some talismanic characters are engraven. Sir, the tradition is, that this statue is the chief cause why so many ships and men have been lost and sunk in this place, and that it will ever continue to be fatal to all those who have the misfortune to approach, until it shall be thrown down.

The pilot having finished his discourse, began to weep afresh, and all the rest of the ship's company did the same. I had no other thought but that my days were there to terminate. In the meantime every one began to provide for his own safety, and to that end took all imaginable precaution; and being uncertain of the event, they all made one another their heirs, by virtue of a will, for the benefit of those that should happen to be saved.

The next morning we distinctly perceived the black mountain. About noon we were so near that we found what the pilot had foretold to be true; for all the nails and iron in the ships flew towards the mountain, where they fixed, by the violence of the attraction, with a horrible noise; the ships split asunder, and their cargoes sunk into the sea. All my people were drowned, but God had mercy on me, and permitted me to save myself by means of a plank, which the wind drove ashore just at the foot of the mountain. I did not receive the least hurt, and my good fortune brought me to a landing place, where there were steps that led up to the summit of the mountain.

Scheherazade would have gone on with her story, but day appearing, she was obliged to discontinue. The

sultan was convinced by this interesting beginning that the sultaness had not deceived him, and therefore we are not to wonder that he did not order her to be put to death that day.

THE FIFTY-FOURTH NIGHT.

FOR heaven's sake, sister, cried Dinarzade, next morning, go on with the story of the third calender. My dear sister, said Scheherazade, the prince continued his narrative thus :

At the sight of these steps, for there was not a space of ground either on the right or left whereon a man could set his foot, I gave thanks to God ; and recommended myself to His holy protection, as I began to ascend the steps, which were so narrow that had the wind raged it would have thrown me into the sea. But at last I reached the top without accident. I went into the dome, and kneeling on the ground gave God thanks for His mercies.

I passed the night under the dome. In my sleep an old grave man appeared to me, and said, Hearken, Agib ; as soon as thou art awake dig up the ground under thy feet: thou wilt find a bow of brass, and three arrows of lead, that are made under certain constellations, to deliver mankind from the many calamities that threaten them. Shoot the three arrows at the statue, and the rider will fall into the sea, but the horse will fall by thy side ; thou must bury it in the place where thou findest the bow and arrows: this being done, the sea will swell and rise to the foot of the dome. When it has come so high, thou wilt perceive a boat

with one man holding an oar in each hand ; this man is also of metal, but different from that thou hast thrown down ; step on board, but without mentioning the name of God, and let him conduct thee. He will in ten days' time bring thee into another sea, where thou shalt find an opportunity to return to thy country, provided, as I have told thee, thou dost not mention the name of God during the whole voyage.

This was the substance of the old man's discourse. When I awoke I felt much comforted by the vision, and did not fail to observe everything that he had commanded me. I took the bow and arrows out of the ground, shot at the horseman, and with the third arrow I overthrew him ; he fell into the sea, and the horse fell by my side ; I buried it in the place whence I took the bow and arrows. In the meantime, the sea swelled and rose up by degrees. When it came as high as the foot of the dome upon the top of the mountain, I saw, afar off, a boat rowing towards me, and I returned God thanks that everything succeeded according to my dream.

At last the boat made land, and I perceived the man was made of metal, as I had dreamt. I stepped aboard, and took great heed not to pronounce the name of God, neither spoke I one word. I sat down, and the man of metal began to row off from the mountain. He rowed without ceasing till the ninth day, when I saw some islands, which gave me hopes that I should escape all the danger that I feared. The excess of my joy made me forget what I was forbidden : "Blessed be God," said I ; "God be praised."

I had no sooner spoken these words, than the boat sunk with the man of metal, leaving me upon the

surface. I swam the remaining part of the day towards that land which appeared nearest. A very dark night succeeded, and not knowing where I was, I swam at random. My strength at last began to fail, and I despaired of being able to save myself, but the wind began to blow hard, and a wave vast as a mountain threw me on a flat, where it left me, and retreated. I made haste ashore, fearing another wave might wash me back. The first thing I did was to strip, wring the water out of my clothes, and lay them on the dry sand, which was still warm from the heat of the day.

Next morning the sun dried my clothes; I put them on, and went forward to discover what sort of country I was in. I had not walked far before I found I was upon a desert, though a very pleasant island, as it displayed several sorts of trees and wild shrubs bearing fruit; but I perceived it was far from the continent, which much diminished the joy I felt at having escaped the danger of the seas. Nevertheless, I recommended myself to God, and prayed Him to dispose of me according to His will. Immediately after, I saw a vessel coming from the mainland, before the wind, directly towards the island. I doubted not but they were coming to anchor there; and being uncertain what sort of people they might be, whether friends or foes, I thought it not safe to be seen: I got up into a very thick tree, from whence I might safely view them. The vessel came into a little creek, where ten slaves landed, carrying a spade and other instruments for digging up the ground. They went towards the middle of the island, where I saw them stop and dig for a considerable time, after which I thought I perceived them lift up a trap door. They returned again to the

vessel, and unloaded several sorts of provisions and furniture, which they carried to the place where they had been digging: they then descended, which made me suppose it led to a subterraneous dwelling.

I saw them once more go to the ship, and return soon after with an old man, who led in his hand a handsome lad of about fourteen or fifteen years of age. They all descended when the trap door had been opened. After they had again come up, they let down the trap door, covered it over with earth, and returned to the creek where the ship lay, but I saw not the young man in their company. This made me believe that he had stayed behind in the subterraneous place, a circumstance which exceedingly surprised me.

The old man and the slaves went on board, and getting the vessel under weigh, steered their course towards the mainland. When I perceived they had proceeded to such a distance that I could not be seen by them, I came down from the tree, and went directly to the place where I had seen the ground broken. I removed the earth by degrees, till I came to a stone that was two or three feet square. I lifted it up, and found that it covered the head of a flight of stairs, which were also of stone. I descended, and at the bottom found myself in a large room, furnished with a carpet, a couch covered with tapestry, and cushions of rich stuff, upon which the young man sat, with a fan in his hand. These things, together with fruits and flower-pots standing about him, I saw by the light of two wax tapers. The young man, when he perceived me, was considerably alarmed; but to quiet his apprehensions, I said to him as I entered, Whoever you are, sir, do not fear; a sultan, and the son of a

sultan, as I am, is not capable of doing you any injury : on the contrary, it is probable that your good destiny may have brought me hither to deliver you out of this tomb, where it seems you have been buried alive, for reasons to me unknown. But what surprises me (for you must know that I have been witness to all that hath passed since your coming into this island), is, that you suffered yourself to be entombed in this place without any resistance.

Scheherazade broke off here, and the sultan arose, very impatient to know why this young man was thus abandoned in a desert island, but on this point he promised himself satisfaction the next night.

THE FIFTY-FIFTH NIGHT.

DINARZADE when it was time called the sultanness ; and Scheherazade, without allowing her time to say more, proceeded with the story of the third calender.

The young man, continued the third calender, felt assured at these words, and with a smiling countenance requested me to take a seat by him. When I had complied, he said, Prince, I am to acquaint you with what will surprise you by its singularity.

My father is a merchant jeweller, who, by his industry and professional skill, has acquired considerable property. He has many slaves, and also agents, whom he employs as supercargoes in his own ships, to maintain his correspondence at the several courts which he furnishes with precious stones.

He had been long married without having issue, when it was intimated to him in a dream that he

should have a son, though his life would be but short; at which he was much concerned when he awoke. Some days after, my mother acquainted him that she was with child, and what she supposed to be the time of her conception agreed exactly with the day of his dream. At the end of nine months she was brought to bed of me; which occasioned great joy in the family.

My father, who had observed the very moment of my birth, consulted astrologers about my nativity; and was answered, your son shall live happily till the age of fifteen, when his life will be exposed to a danger which he will hardly be able to escape. But if his good destiny preserve him beyond that time, he will live to a great age. It will be (said they) when the statue of brass, that stands upon the summit of the mountain of adamant, shall be thrown into the sea by Prince Agib, son of King Cassib; and, as the stars prognosticate, your son will be killed fifty days afterwards by that prince.

My father took all imaginable care of my education until this year, which is the fifteenth of my age. He had notice given him yesterday, that the statue of brass had been thrown into the sea about ten days ago. This news alarmed him much.

Upon the prediction of the astrologers, he sought by all means possible to falsify my horoscope, and to preserve my life. He took the precaution to form this subterranean habitation to hide me in till the expiration of the fifty days after the throwing down of the statue; and therefore, as it is ten days since this happened, he came hastily hither to conceal me, and promised at the end of forty days to return and

fetch me away. For my own part I am sanguine in my hopes, and cannot believe that Prince Agib will seek for me in a place under ground, in the midst of a desert island.

While the jeweller's son was relating this story, I laughed at the astrologers who had foretold that I should take away his life; for I thought myself so far from being likely to verify their prediction, that he had scarcely done speaking, when I told him with great joy, Dear sir, trust in the goodness of God, and fear nothing; consider it as a debt you had to pay; but that you are acquitted of it from this hour. I rejoice that after my shipwreck I came so fortunately hither to defend you against all who would attempt your life. I will not leave you till the forty days have expired, of which the foolish astrologers have made you apprehensive; and in the meanwhile I will do you all the service in my power: after which, with leave of your father and yourself, I shall have the benefit of getting to the mainland in your vessel; and when I am returned into my kingdom, I will remember the obligations I owe you, and endeavour to demonstrate my gratitude by suitable acknowledgments.

This discourse encouraged the jeweller's son, and inspired him with confidence. I took care not to inform him I was the very Agib whom he dreaded, lest I should alarm his fears, and used every precaution not to give him any cause to suspect who I was. We passed the time in various conversation till night came on. I found the young man of ready wit, and partook with him of his provisions, of which he had enough to have lasted beyond the forty days, though

he had had more guests than myself. After supper we conversed for some time ; and at last retired to bed.

The next morning, when he arose, I held the basin of water to him ; I also provided dinner, and at the proper time placed it on the table : after we had dined I invented a play for our amusement, not only for that day, but for those that followed. I prepared supper after the same manner as I had done the dinner ; and having supped, we retired to bed as before. We had sufficient time to contract mutual friendship and esteem for each other. I found he loved me ; and I on my part regarded him with so much affection, that I often said to myself, Those astrologers who predicted to his father that his son should die by my hand were impostors ; for it is not possible that I could commit so base a crime. In short, madam, we spent thirty-nine days in the pleasantest manner possible in this subterraneous abode.

The fortieth day appeared : and in the morning, when the young man awoke, he said to me with a transport of joy that he could not restrain, Prince, this is the fortieth day, and I am not dead, thanks to God and your good company. My father will not fail to make you, very shortly, every acknowledgment of his gratitude for your attentions, and will furnish you with every necessary accommodation for your return to your kingdom : but, continued he, while we are waiting his arrival, I beg you will provide me some warm water in that portable bath, that I may wash my body and change my dress, to receive my father with the more respect.

I set the water on the fire, and when it was hot poured it into the movable bath ; the youth went in,

and I both washed and rubbed him. At last he came out, and laid himself down in his bed that I had prepared. After he had slept a while, he awoke, and said, Dear prince, pray do me the favour to fetch me a melon and some sugar, that I may eat some to refresh me.

Out of several melons that remained I took the best, and laid it on a plate; and as I could not find a knife to cut it with, I asked the young man if he knew where there was one? There is one, said he, upon this cornice over my head: I accordingly saw it there, and made so much haste to reach it, that, while I had it in my hand, my foot being entangled in the carpet, I fell most unhappily upon the young man, and the knife pierced his heart.

At this spectacle I cried out with agony. I beat my head, my face, and breast; I tore my clothes; I threw myself on the ground with unspeakable sorrow and grief! Alas, I exclaimed, there were only some hours wanting to have put him out of that danger from which he sought sanctuary here; and when I thought the danger past, then I became his murderer, and verified the prediction. But, O Lord! said I, lifting up my face and my hands to heaven, I entreat thy pardon, and if I be guilty of his death, let me not live any longer.

Scheherazade perceiving day, was obliged to break off this melancholy story. The sultan of the Indies was moved, and felt uneasy to think what would become of the calender after this, and resolved that Scheherazade should not die that day, because she was the only person that could acquaint him.

THE FIFTY-SIXTH NIGHT.

DINARZADE was awaked by the sultanness the next morning as usual. If you be not asleep, sister, said she, pray tell us what passed after the death of the young man. She went on as follows :

Madam, continued the third calender, addressing himself to Zobeide, after this misfortune I would have embraced death without any reluctance, had it presented itself to me. But what we wish, whether it be good or evil, will not always happen according to our desire. Nevertheless, considering that all my tears and sorrows would not restore the young man to life, and the forty days being expired, I might be surprised by his father, I quitted the subterranean dwelling, laid down the great stone upon the entrance, and covered it with earth.

I had scarcely done, when, casting my eyes upon the sea towards the mainland, I perceived the vessel coming to fetch away the young man. I began then to consider what I had best do. I said to myself, If I am seen by the old man, he will certainly seize me, and perhaps cause me to be massacred by his slaves, when he has discovered that his son is killed : all that I can allege to justify myself will not convince him of my innocence. It is better then to withdraw while it is in my power, than to expose myself to his resentment.

There happened to be near a large tree thick with leaves, which I ascended in hopes of concealment, and was no sooner fixed in a place where I could not be

perceived, than I saw the vessel come to the creek where she lay the first time.

The old man with his slaves landed immediately, and advanced towards the subterranean dwelling with a countenance that showed some hope ; but when they saw the earth had been newly removed, they changed colour, particularly the old man. They lifted up the stone, and went down ; they called the young man by his name, but he not answering, their fears increased. They proceeded to seek him ; and at length found him lying upon the bed with the knife in his heart, for I had not power to take it out. At this sight they cried out lamentably, which increased my sorrow : the old man fell down in a swoon. The slaves, to give him air, brought him up in their arms, and laid him at the foot of the tree where I was concealed ; but, notwithstanding all the pains they took to recover him, the unfortunate father continued a long while insensible, and made them more than once despair of his life ; but at last he came to himself. The slaves then brought up his son's corpse, dressed in his best apparel, and when they had made a grave they buried it. The old man, supported by two slaves, and his face covered with tears, threw the first earth upon the body, after which the slaves filled up the grave.

This being done, all the furniture was brought up, and, with the remaining provisions, put on board the vessel. The old man, overcome with sorrow, and not being able to stand, was laid upon a litter, and carried to the ship, which stood out to sea, and in a short time was out of sight.

The daylight, which began to enter the sultan's apartment, obliged Scheherazade to stop here ; Shier-car

arose at the usual hour, and for the same reason as before he prolonged the sultaness's life, and left her with Dinarzade.

THE FIFTY-SEVENTH NIGHT.

THE next morning, Scheherazade continuing the story of the third calender, said, The prince went on with his relation to Zobeide and the company as follows :

After the old man and his slaves were gone, I was left alone upon the island. I lay that night in the subterranean dwelling, which they had shut up, and when the day came, I walked round the island, and stopped in such places as I thought most proper for repose.

I led this wearisome life for a whole month. At the expiration of this time I perceived that the sea had receded ; that the island had increased in dimensions ; the mainland too seemed to be drawing nearer. In fact, the water sunk so low, that there remained between me and the continent but a small stream, which I crossed, and the water did not reach above the middle of my leg. I walked so long a way upon the slime and sand that I was very weary : at last I got upon more firm ground, and when I had proceeded some distance from the sea, I saw a good way before me something that resembled a great fire, which afforded me some comfort ; for I said to myself, I shall here find some persons, it not being possible that this fire should kindle of itself. As I drew nearer, however, I found my error, and discovered that what I had taken for a fire was a castle of red copper, which the

beams of the sun made to appear at a distance like flames.

I stopped in the neighbourhood of the castle, and sat down to admire its noble structure, and to rest myself. Before I had taken such a view of this magnificent building as it deserved, I saw ten handsome young men coming along, as if they had been taking a walk ; but what surprised me was, that they were all blind of the right eye. They were accompanied by an old man, who was very tall, and of a venerable aspect.

I could not suppress my astonishment at the sight of so many half-blind men in company, and every one deprived of the same eye. As I was conjecturing by what adventure these men could come together, they approached, and seemed glad to see me. After the first salutations, they inquired what had brought me thither ? I told them, my story would be somewhat tedious, but if they would take the trouble to sit down, I would satisfy their curiosity. They did so, and I related to them all that had happened to me since I had left my kingdom, which filled them with astonishment.

After I had concluded my account, the young gentlemen prayed me to accompany them into the castle. I accepted their offer, and we passed through a great many halls, ante-chambers, bed-chambers, and closets, very well furnished, and came at last into a spacious hall, where there were ten small blue sofas set round, separate from one another, on which they sat by day and slept at night. In the middle of this circle stood an eleventh sofa, not so high as the rest, but of the same colour, upon which the old man before-mentioned sat down, and the young gentlemen occupied the other

ten. But as each sofa could only contain one man, one of the young men said to me, Comrade, sit down upon that carpet in the middle of the room, and do not inquire into anything that concerns us, nor the reason why we are all blind of the right eye ; be content with what you see, and let not your curiosity extend any farther.

The old man having sat a short time, arose, and went out ; but he returned in a minute or two, brought in supper, distributed to each man separately his proportion, and likewise brought me mine, which I ate apart, as the rest did ; and when supper was almost ended, he presented to each of us a cup of wine.

They thought my story so extraordinary, that they made me repeat it after supper, and it furnished conversation for a good part of the night. One of the gentlemen observing that it was late, said to the old man, You do not bring us that with which we may acquit ourselves of our duty. At these words the old man arose, and went into a closet, and brought out thence upon his head ten basons one after another, all covered with blue stuff ; he placed one before every gentleman, together with a light.

They uncovered their basons, which contained ashes, coal-dust, and lamp-black ; they mixed all together, and rubbed and bedaubed their faces with it in such a manner as to make themselves look very frightful. After having thus blackened themselves, they wept and lamented, beating their heads and breasts, and crying continually, This is the fruit of our idleness and debauches.

They continued this strange employment nearly the whole of the night, and when they left off, the old man

brought them water, with which they washed their faces and hands ; they changed all their clothes, which were spoiled, and put on others ; so that they exhibited no appearance of what they had been doing.

You may judge, madam, how uneasy I felt all this time. I wished a thousand times to break the silence which had been imposed upon me, and ask questions ; nor was it possible for me to sleep that night.

The next day, soon after we had arisen, we went out to walk, and then I said to them, Gentlemen, I declare to you, that I must renounce the law which you prescribed to me last night, for I cannot observe it. You are men of sense, you have convinced me that you do not want understanding ; yet I have seen you do such actions as none but madmen could be capable of. Whatever misfortune befalls me, I cannot forbear asking, why you bedaubed your faces with black ? How it has happened that each of you has but one eye ? Some singular circumstance must certainly be the cause ; therefore I conjure you to satisfy my curiosity. To these pressing instances they answered only, that it was no business of mine to make such inquiries, and that I should do well to hold my peace.

We passed that day in conversation upon indifferent subjects ; and when night was come and every man had supped, the old man brought in the blue basons, and the young gentlemen as before bedaubed their faces, wept and beat themselves, crying, This is the fruit of our idleness and debauches, and continued the same actions the following night. At last, not being able to resist my curiosity, I earnestly prayed them to satisfy me, or to show me how to return to my own kingdom ; for it was impossible for me to keep them

company any longer, and to see every night such an odd exhibition, without being permitted to know the reason.

One of the gentlemen answered on behalf of the rest, Do not wonder at our conduct in regard to yourself, and that hitherto we have not granted your request : it is out of kindness, to save you the pain of being reduced to the same condition with ourselves. If you have a mind to try our unfortunate destiny, you need but speak, and we will give you the satisfaction you desire. I told them I was resolved on it, let what would be the consequence. Once more, said the same gentleman, we advise you to restrain your curiosity : it will cost you the loss of your right eye. No matter, I replied ; be assured that if such a misfortune befall me, I will not impute it to you, but to myself.

He farther represented to me, that when I had lost an eye I must not hope to remain with them, if I were so disposed, because their number was complete, and no addition could be made to it. I told them, that it would be a great satisfaction to me never to part from such agreeable gentlemen, but if there were a necessity for it, I was ready to submit ; and let it cost me what it would, I begged them to grant my request.

The ten gentlemen perceiving that I was so fixed in my resolution, took a sheep, killed it, and after they had taken off the skin, presented me with a knife, telling me it would be useful to me on an occasion which they would soon explain. We must sew you in this skin, said they, and then leave you ; upon which a bird of a monstrous size, called a roc, will appear in the air, and taking you for a sheep, will pounce upon you, and soar with you to the sky : but let not that alarm you ; he will descend with you again, and lay you on the top

of a mountain. When you find yourself on the ground, cut the skin with your knife, and throw it off. As soon as the roc sees you, he will fly away for fear, and leave you at liberty. Do not stay, but walk on till you come to a spacious castle, covered with plates of gold, large emeralds, and other precious stones: go up to the gate, which always stands open, and walk in. We have each of us been in that castle; but will tell you nothing of what we saw, or what befell us there; you will learn by your own experience. All that we can inform you is, that it has cost each of us our right eye, and the penance which you have been witness to, is what we are obliged to observe in consequence of having been there. The history of each of us is so full of extraordinary adventures, that a large volume would not contain them. But we cannot explain ourselves farther.

Here Scheherazade broke off the narrative, and said to the sultan of the Indies, Sir, my sister called upon me this morning sooner than ordinary; I fear I have wearied your majesty's patience. But now day appears in very good time, and commands my silence. Shier-eaz's curiosity still prevailed upon him to dispense with his cruel oath.

THE FIFTY-EIGHTH NIGHT.

DINARZADE did not call so early this night as she had done the preceding. If you be not asleep, sister, pray continue the story of the third calender. Scheherazade resumed it thus, personating the calender in his discourse to Zobeide.

Madam, when the gentleman had thus spoken, I wrapt myself in the sheep's skin, held fast the knife which was given me ; and after the young gentlemen had been at the trouble to sew the skin about me, they retired into the hall, and left me alone. The roc they spoke of soon arrived ; he pounced upon me, took me in his talons like a sheep, and carried me up to the summit of the mountain.

When I found myself on the ground, I cut the skin with the knife, and throwing it off, the roc at the sight of me flew away. This roc is a white bird, of a monstrous size ; his strength is such, that he can lift up elephants from the plains, and carry them to the tops of mountains, where he feeds upon them.

Being impatient to reach the castle, I lost no time ; but made so much haste, that I got thither in half a day's journey, and I must say that I found it surpassed the description they had given me of its magnificence.

The gate being open, I entered a square court, so large that there were round it ninety-nine gates of wood of sanders and aloes, and one of gold, without reckoning those of several superb staircases that led to apartments above, besides many more which I could not see. The hundred doors I spoke of opened into gardens or store-houses full of riches, or into apartments which contained many things wonderful to be seen.

I saw a door standing open just before me, through which I entered into a large hall. Here I found forty young ladies of such perfect beauty as imagination could not surpass : they were all most sumptuously appelled. As soon as they saw me they arose, and without waiting my salutations, said to me, with demonstrations of joy, Noble sir, you are welcome.

And one thus addressed me in the name of the rest, We have long been in expectation of such a gentleman as you: your mien assures us, that you are master of all the good qualities we can desire; and we hope you will not find our company disagreeable or unworthy of yours.

They obliged me, notwithstanding all the opposition I could make, to sit down on a seat that was higher than their own; and when I expressed my uneasiness, That is your place, said they, you are at present our lord, master, and judge, and we are your slaves, ready to obey your commands.

Nothing, madam, so much astonished me, as the solicitude and eagerness of those fair ladies to do me all possible service. One brought hot water to wash my feet, a second poured sweet scented water on my hands; others brought me all kinds of necessaries, and change of apparel; others again brought in a magnificent collation; and the rest came with glasses in their hands to fill me delicious wines, all in good order, and in the most charming manner possible. I ate and drank; after which the ladies placed themselves about me, and desired an account of my travels. I gave them a full relation of my adventures, which lasted till night came on.

Scheherazade making a stop here, her sister asked her the reason: Do you not see it is day, said the sultaness, wherefore did you not call me sooner?

The sultan expecting some pleasant adventures from the arrival of the third calender at the palace of the forty ladies, would not deprive himself of the pleasure of hearing them, and therefore again put off the death of the sultaness.

THE FIFTY-NINTH NIGHT.

DINARZADE slept as long this night as she had done the preceding, and when it was almost day she called to the sultanness, Dear sister, pray tell us what passed in the castle where you left us yesterday. I will, replied Scheherazade, and addressing herself to the sultan, said, Sir, the calender resumed his relation after this manner.

When I had finished my narrative to the forty ladies, some of them who sat nearest me stayed to keep me company, whilst the rest, seeing it was dark, rose to fetch tapers. They brought a prodigious number, which by the wonderful light they emitted exhibited the resemblance of day, and they disposed them with so much taste as to produce the most beautiful effect possible.

Other ladies covered a table with dry fruits, sweet-meats, and everything proper to relish the liquor; a sideboard was set out with several sorts of wine and other liquors. Some of the ladies brought in musical instruments, and when everything was ready, they invited me to sit down to supper. The ladies sat down with me, and we continued a long while at our repast. They that were to play upon the instruments and sing arose, and formed a most charming concert. The others began a kind of ball, and danced two and two, couple after couple, with admirable grace.

It was past midnight ere these amusements ended. At length one of the ladies said to me, You are doubtless wearied by the journey you have taken to-day; it

is time for you to retire to rest ; your lodging is prepared : but before you depart choose which of us you like best to be your bedfellow. I answered, That I knew not how to make my own choice, as they were all equally beautiful, witty, and worthy of my respects and service, and that I would not be guilty of so much incivility as to prefer one before another.

The lady who had spoken to me before answered, We are very well satisfied of your civility, and find it is your fear to create jealousy among us that occasions your diffidence ; but let not this hinder you. We assure you that the good fortune of her whom you choose shall cause no feeling of the kind ; for we are agreed among ourselves, that every one of us shall in her turn have the same honour ; and when forty days are past, to begin again ; therefore make your selection, and lose no time to take the repose you need. I was obliged to yield to their entreaties, and offered my hand to the lady who spoke, and who, in return, gave me hers. We were conducted to a sumptuous apartment, where they left us ; and then every one retired to her own chamber.—But day appears, sir, said Scheherazade to the sultan, and your majesty, I hope, will permit me to leave the calender prince with his lady. Shier-ear returned no answer, but said to himself as he arose, I must allow that the story is extraordinary ; and I should be very much to blame not to hear it out.

THE SIXTIETH NIGHT.

DINARZADE did not fail towards the end of the next night to call the sultanness: Sister, pray relate to us the remaining part of the wonderful story of the third calender. Most willingly, said Scheherazade. The prince continued thus: I was scarcely dressed next morning, when the other thirty-nine ladies came into my chamber, all in different dresses from those they had worn the day before: they bade me good-morrow, and inquired after my health. After which they conveyed me to a bath, where they washed me themselves, and, whether I would or no, served me with everything I needed; and when I came out of the bath, they made me put on another suit much richer than the former.

We passed the whole day almost constantly at table; and when it was bed-time, they prayed me again to make choice of one of them for my companion. In short, madam, not to weary you with repetitions, I must tell you that I continued a whole year among those forty ladies, and received them into my bed one after another: and during all the time of this voluptuous life, we met not with the least kind of trouble. When the year was expired, I was greatly surprised that these forty ladies, instead of appearing with their usual cheerfulness to ask me how I did, entered my chamber one morning all in tears. They embraced me with great tenderness one after another, saying, Adieu, dear prince, adieu! for we must leave you. Their tears affected me. I prayed them to tell me the reason of

their grief, and of the separation they spoke of. Fair ladies, let me know, said I, if it be in my power to comfort you, or if my assistance can be any way useful to you. Instead of returning a direct answer, Would, said they, we had never seen or known you ! Several gentlemen have honoured us with their company before you ; but never one of them had that comeliness, that sweetness, that pleasantness of humour, and that merit which you possess ; we know not how to live without you. After they had spoken these words, they began to weep bitterly. My dear ladies, said I, have the kindness not to keep me any longer in suspense : tell me the cause of your sorrow. Alas ! said they, what but the necessity of parting from you could thus afflict us ? Perhaps we shall never see you more ; but if it be your wish we should, and if you possess sufficient self-command for the purpose, it is not impossible but that we may again enjoy the pleasure of your company. Ladies, I replied, I understand not what you mean ; pray explain yourselves more clearly.

Well, said one of them, to satisfy you, we must acquaint you that we are all princesses, daughters of kings. We live here together in the manner you have seen ; but at the end of every year we are obliged to be absent forty days upon indispensable duties, which we are not permitted to reveal ; and afterwards we return again to this castle. Yesterday was the last of the year ; to day we must leave you, and this circumstance is the cause of our grief. Before we depart we will leave you the keys of everything, especially those of the hundred doors, where you will find enough to satisfy your curiosity, and to relieve your solitude during our absence. But for your benefit, and our own

personal interests, we recommend you to forbear opening the golden door; for if you do we shall never see you again; and the apprehension of this augments our grief. We hope, nevertheless, that you will attend to our advice; your own peace, and the happiness of your life, depends upon your compliance; therefore take heed. If you suffer yourself to be swayed by a foolish curiosity, you will do yourself a considerable injury. We conjure you to avoid this indiscretion, and to give us the satisfaction of finding you here again at the end of forty days. We would willingly take the key of the golden door with us; but that it would be an affront to a prince like you to question your discretion and firmness.—Scheherazade wished to proceed, but she saw day appear, and stopped. The sultan, being curious to know what the third calender would do when the forty ladies were gone, and had left him alone in the castle, deferred to be satisfied till next day.

THE SIXTY-FIRST NIGHT.

THE officious Dinarzade being awake long before day, called to the sultaness: Consider, sister, that it is time to relate the remaining part of the story to our lord the sultan. Scheherazade, addressing herself to the sultan, said, Sir, your majesty may be pleased to know that the calender pursued his story thus:

Madam, said he, this speech of the fair princesses grieved me extremely. I omitted not to declare how much their absence would afflict me. I thanked them for their good advice, assuring them that I would

follow it, and expressed my willingness to perform what was much more difficult, to secure the happiness of passing the rest of my days with ladies of such beauty and accomplishments. We separated with much tenderness, and after I had embraced them all, they departed, and I remained alone in the castle.

The agreeableness of their company, their hospitality, their musical entertainments, and other amusements, had so much absorbed my attention during the whole year, that I neither had time nor desire to see the wonders contained in this enchanted palace. I did not even notice a thousand curious objects that every day offered themselves to my view, so much was I charmed by the beauty of those ladies, and the pleasure they seemed to take in promoting my gratification. Their departure sensibly afflicted me; and though their absence was to be only forty days, it seemed to me an age to live without them.

I determined not to forget the important advice they had given me, not to open the golden door; but as I was permitted to satisfy my curiosity in everything else, I took the first of the keys of the other doors, which were hung in regular order.

I opened the first door, and entered an orchard, which I believe the universe could not equal. I could not imagine anything to surpass it, except that which our religion promises us after death. The symmetry, the neatness, the admirable order of the trees, the abundance and diversity of unknown fruits, their freshness and beauty, delighted my senses.

Nor must I omit to inform you, that this delicious orchard was watered in a very particular manner. There were channels so artificially and proportionably

dug, that they carried water in considerable quantities to the roots of such trees as required much moisture. Others conveyed it in smaller quantities to those whose fruits were already formed: some carried still less to those whose fruits were swelling, and others carried only so much as was just requisite to water those which had their fruits come to perfection, and only wanted to be ripened. They far exceeded in size the ordinary fruits of our gardens. Lastly, those channels that watered the trees whose fruit was ripe had no more moisture than just what would preserve them from withering.

I should never have tired in examining and admiring so delightful a place; nor have left it, had I not conceived a still higher idea of the other things which I had not seen. I went out at last with my mind filled with the wonders I had viewed: I shut the door, and opened the next.

Instead of an orchard, I found here a flower-garden, which was no less extraordinary in its kind. It contained a spacious plot, not watered so profusely as the former, but with greater niceness, furnishing no more water than just what each flower required. The roses, jessamines, violets, daffodils, hyacinths, anemones, tulips, pinks, lilies, and an infinite number of flowers, which do not grow in other places but at certain times, were there flourishing all at once, and nothing could be more delicious than the fragrant smell which they emitted.

I opened the third door, and found a large aviary, paved with marble of several fine and uncommon colours. The trellis work was made of sandal wood and wood of aloes. It contained a vast number of nightingales, gold-finches, canary-birds, larks, and

other rare singing-birds, which I had never heard of ; and the vessels that held their seed and water were of the most precious jasper or agate.

Besides, this aviary was so exceedingly neat, that, considering its extent, I judged there must be not less than a hundred persons to keep it clean ; but all this while not one appeared, either here or in the gardens I had before examined ; and yet I could not perceive a weed, or anything superfluous or offensive to sight. The sun went down, and I retired, charmed with the chirping notes of the multitude of birds, who then began to perch upon such places as suited them for repose during the night. I went to my chamber, resolving on the following days to open all the rest of the doors, excepting that of gold.

The next day I opened the fourth door. If what I had seen before was capable of exciting my surprise, what I now beheld transported me into perfect ecstasy. I entered a large court surrounded with buildings of an admirable structure, the description of which I will omit, to avoid prolixity.

This building had forty doors, all open, and through each of them was an entrance into a treasury : several of these treasuries contained as much wealth as the largest kingdoms. The first was stored with heaps of pearls : and, what is almost incredible, the number of those stones which are most precious, and as large as pigeons' eggs, exceeded the number of those of the ordinary size. In the second treasury, there were diamonds, carbuncles, and rubies ; in the third, emeralds ; in the fourth, ingots of gold ; in the fifth, money ; in the sixth, ingots of silver ; and in the two following, money. The rest contained amethysts,

chrysolites, topazes, opals, turquoises, and hyacinths, with all the other stones known to us, without mentioning agate, jasper, cornelian, and coral, of which there was a store-house filled, not only with branches, but whole trees.

Filled with astonishment and admiration at the view of all these riches, I exclaimed, If all the treasures of the kings of the universe were gathered together in one place, they could not equal the value of these. How fortunate am I to possess all this wealth with so many admirable princesses!

I will not tire you, madam, with a detail of all the other objects of curiosity and value which I discovered on the following day. I shall only say, that thirty-nine days afforded me but just as much time as was necessary to open ninety-nine doors, and to admire all that presented itself to my view, so that there was only the hundredth door left, which I was forbidden to open.

Day began to appear in the apartments of the sultan of the Indies, which imposed silence upon Scheherazade. But Shier-ear was too much taken with this pleasant story not to hear the remander of it next day, and accordingly he arose with that resolution.

THE SIXTY-SECOND NIGHT.

DINARZADE, who had as ardent a desire as Shier-ear to hear what wonderful things were locked up by the key belonging to the golden door, called the sultaness very early. If you be not asleep, sister, pray proceed with the story of the third calender. He went on thus, said Scheherazade. The fortieth day after the depar-

ture of those charming princesses arrived, and had I but retained so much self-command as I ought to have had, I should have been this day the happiest of all mankind, whereas now I am the most unfortunate. They were to return the next day, and the pleasure of seeing them again ought to have restrained my curiosity ; but through my weakness, which I shall ever repent, I yielded to the temptations of the evil spirit, who allowed me no rest till I had involved myself in the misfortunes I have since suffered.

I opened that fatal door ! But before I had moved my foot to enter, a smell pleasant enough, but too powerful for my senses, made me faint away. However, I soon recovered : but instead of taking warning from this incident to close the door, and restrain my curiosity, after waiting some time for the external air to correct the effluvia of the place, I entered, and felt myself no longer incommoded. I found myself in a spacious vaulted apartment, the pavement of which was strewed with saffron. It was illuminated by several large tapers which emitted the perfume of aloes and ambergris, and were placed in candlesticks of solid gold. This light was augmented by gold and silver lamps, burning perfumed oils of various kinds.

Among the many objects that attracted my attention was a black horse, of the most perfect symmetry and beauty that ever was beheld. I approached in order the better to observe him, and found he had on a saddle and bridle of massive gold, curiously wrought. One part of his manger was filled with clean barley and sesame, and the other with rose-water. I laid hold of his bridle, and led him out to view him by daylight. I mounted, and endeavoured to make him

move ; but finding he did not stir, I struck him with a switch I had taken up in his magnificent stable. He had no sooner felt the blow, than he began to neigh in a most horrible manner, and extending his wings, which I had not before perceived, flew up with me into the air. My thoughts were fully occupied in keeping my seat ; and considering the fear that had seized me, I sat well. At length he directed his course towards the earth, and lighting upon the terrace of a castle, and without giving me time to dismount, shook me out of the saddle with such force, as to throw me behind him, and with the end of his tail he struck out my eye.

Thus it was I became blind of one eye. I then recollected the predictions of the ten young gentlemen. The horse again took wing, and soon disappeared. I got up much vexed at the misfortune I had brought upon myself. I walked upon the terrace, covering my eye with one of my hands, for it pained me exceedingly, and then descended, and entered into a hall. I soon discovered by the ten sofas in a circle, and the eleventh in the middle, lower than the rest, that I was in the castle whence I had been carried by the roc.

The ten young gentlemen were not in the hall when I entered ; but came in soon after, attended by the old man. They seemed not at all surprised to see me, nor at the loss of my eye ; but said, We are sorry that we cannot congratulate you on your return, as we could wish ; but we are not the cause of your misfortune. I should do you wrong, I replied, to lay it to your charge ; I have only myself to accuse. If, said they, it be a subject of consolation to the afflicted to know that others share their sufferings, you have in us this alleviation of your misfortune. All that has happened

to you we have also endured ; we each of us tasted the same pleasures during a year ; and we had still continued to enjoy them, had we not opened the golden door, when the princesses were absent. You have been no wiser than we, and have incurred the same punishment. We would gladly receive you into our company, to join with us in the penance to which we are bound, and the duration of which we know not. But we have already stated to you the reasons that render this impossible: depart, therefore, and proceed to the court of Bagdad, where you will meet with the person who is to decide your destiny. After they had explained to me the road I was to travel, I departed.

On the road I caused my beard and eyebrows to be shaven, and assumed a calender's habit. I have had a long journey, but at last I arrived this evening, and met these my brother calenders at the gate, being strangers as well as myself. We were mutually surprised at one another, to see that we were all blind of the same eye ; but we had not leisure to converse long on the subject of our misfortunes. We have only had time enough to bring us hither, to implore those favours which you have been generously pleased to grant us.

The third calender having finished this relation of his adventures, Zobeide addressed him and his fellow calenders thus: Go wherever you think proper, you are at liberty. But one of them answered, Madam, we beg you to pardon our curiosity, and permit us to hear the stories of those gentlemen who have not yet spoken. Then the lady turned to the caliph, the vizier, Jaaffier, and Mesrour, and said to them, It is now your turn to relate your adventures, therefore speak.

The grand vizier, who had all along been the spokes-

man, answered Zobeide: Madam, in order to obey you, we need only repeat what we have already said. We are merchants of Moussol, come to Bagdad to sell our merchandise, which lies in the khan where we lodge. We dined to-day with several other persons of our condition, at a merchant's house of this city; who, after he had treated us with choice dainties and excellent wines, sent for men and women dancers and musicians. The great noise we made brought in the watch, who arrested some of the company, and we had the good fortune to escape: but it being already late, and the door of our khan shut up, we knew not whither to retire. We chanced as we passed along this street to hear mirth at your house, which made us determine to knock at your gate. This is all the account that we can give you, in obedience to your commands.

Zobeide having heard this statement, seemed to hesitate what to say, which the calenders perceiving, prayed her to grant the same favour to the three Moussol merchants as she had done to them. Well then, said she, you shall all be equally obliged to me: I pardon you all, provided you immediately depart.

Zobeide having given this command in a tone that signified she would be obeyed, the caliph, the vizier, Mesrour, the three calenders, and the porter, departed, without saying one word: for the presence of the seven slaves with their weapons awed them into silence. As soon as they had quitted the house, and the gate was closed after them, the caliph said to the calenders, without making himself known, You gentlemen, who are newly come to town, which way do you design to go, since it is not yet day? It is this, they replied, that perplexes us. Follow us, resumed the caliph, and

we will convey you out of danger. He then whispered to the vizier, Take them along with you, and to-morrow morning bring them to me; I will cause their history to be put in writing, for it deserves a place in the annals of my reign.

The vizier Jaaffier took the three calenders along with him; the porter went to his quarters, and the caliph and Mesrour returned to the palace. The caliph went to bed, but could not sleep, being perplexed by the extraordinary things he had seen and heard. But above all, he was most concerned to know the history of Zobeide; what reason she could have to be so severe to the two black bitches, and why Amene had her bosom so scarred. Day began to appear whilst he was thinking upon these things; he arose and went to his council chamber, and sat upon his throne.

The grand vizier entered soon after, and paid his respects as usual. Vizier, said the caliph, the affairs that we have to consider at present are not very pressing; that of the three ladies and the two black bitches is the most urgent: my mind cannot rest till I am thoroughly satisfied in all those matters that have so much surprised me. Go, bring those ladies and the calenders at the same time; make haste, and remember that I impatiently expect your return.

The vizier, who knew his master's quick and fiery temper, hastened to obey, and went to the ladies, to whom he communicated, in a civil way, the orders with which he was charged, to bring them before the caliph, without taking any notice of what had passed the night before at their house.

The ladies put on their veils and went with the vizier. As he passed his own house, he took along with him

the three calenders, who in the interval had learnt that they had seen and spoken with the caliph, without knowing him. The vizier conducted them to the palace with so much expedition, that the caliph was much pleased. This prince, that he might observe proper decorum before the officers of his court who were then present, ordered that the ladies should be placed behind the hangings of the door which led to his own chamber, and placed the three calenders near his person, who, by their respectful behaviour, sufficiently evinced that they were not ignorant before whom they had the honour to appear.

When the ladies were thus disposed of, the caliph turned towards them, and said, When I acquaint you that I was last night in your house, disguised in a merchant's habit, you may probably be alarmed, lest you may have given me offence; you may perhaps believe that I have sent for you for no other purpose than to show some marks of my resentment; but be not afraid; you may rest assured that I have forgotten all that has passed, and am well satisfied with your conduct. I wish that all the ladies of Bagdad had as much discretion as you evinced before me. I shall always remember the moderation with which you acted, after the rudeness of which we were guilty. I was then a merchant of Moussol, but am at present Haroon al Rusheed, the fifth caliph of the glorious house of Abbas, and hold the place of our great prophet. I have only sent for you to know who you are, and to ask for what reason one of you, after severely whipping the two black bitches, wept with them? And I am no less curious to know why another of you has her bosom so full of scars.

Though the caliph pronounced these words very distinctly, and the three ladies heard him well enough, yet the vizier, out of ceremony, repeated them.

But, sir, said Scheherazade, it is day, and if your majesty thinks fit that I should proceed with the rest of this story, you will be pleased to prolong my life until to-morrow. The sultan agreed, knowing that Scheherazade would relate the history of Zobeide, which he had a great desire to hear.

THE SIXTY-THIRD NIGHT.

DEAR sister, exclaimed Dinarzade, about break of day, pray tell us the story of Zobeide; for doubtless that lady related it to the caliph. She certainly did, replied Scheherazade, after that prince by his address had encouraged her.

THE STORY OF ZOBEIDE.

Commander of the faithful, said she, the relation which I am about to give your majesty is singularly extraordinary. The two black bitches and myself are sisters by the same father and mother; and I shall acquaint you by what strange accident they came to be metamorphosed. The two ladies who live with me, and are now here, are also my sisters by the father's side, but by another mother: she that has the scars upon her breast is named Amene; the name of the other is Safie, and my own Zobeide.

After our father's death, the property that he left was equally divided among us, and as soon as these

two sisters received their portions, they left me to live with their mother. My other two sisters and myself stayed with our mother, who was then alive, and who when she afterwards died left each of us a thousand sequins. As soon as we had received our portions, the two eldest (for I am the youngest) married, and left me alone. Some time after, my eldest sister's husband sold all that he had, and with that money and my sister's portion they went both into Africa, where her husband, by riotous living and debauchery, spent all ; and finding himself reduced to poverty, found a pretext for divorcing my sister, and put her away.

She returned to this city, and having suffered incredible hardships by the way, came to me in so lamentable a condition that it would have moved the hardest heart to compassion to behold her. I received her with every possible tenderness, and inquiring into the cause of her distress, she told me with tears how inhumanly her husband had behaved towards her. Her misfortunes affected me, and I mingled my tears with hers. I took her to a bath, clothed her with my own apparel, and thus addressed her : Sister, you are the elder, and I esteem you as my mother ; during your absence, God has blest the portion that fell to my share, and the employment I follow of breeding silkworms. Assure yourself there is nothing I have but is at your service, and as much at your disposal as my own.

We lived very comfortably together for some months. As we were one day conversing about our third sister, and wondering we received no intelligence of her, she came in as bad a condition as the eldest : her husband had treated her after the same manner, and I received

her likewise with the same affection as I had done the former.

Some time after, my two sisters, on pretence that they would not be chargeable to me, told me they intended to marry again. I observed, that if putting me to expense was the only reason, they might lay those thoughts aside, and be welcome to remain ; for what I had would be sufficient to maintain us all three, in a manner answerable to our condition. But, I added, I rather believe you wish to marry again ; I shall feel much surprised if such be the case. After the experience you have had of the little satisfaction there is in wedlock, is it possible you dare venture a second time ? You know how rare it is to meet with a husband perfectly virtuous and deserving. Believe what I say, and let us live together as comfortably as we can. All my persuasion was in vain ; they were resolved to marry, and soon accomplished their wishes. But after some months were past, they returned again, and begged my pardon a thousand times for not following my advice. You are our youngest sister, said they, but abundantly more wise than we ; if you will vouchsafe to receive us once more into your house, and account us your slaves, we shall never commit a similar fault again. My answer was, Dear sisters, I have not altered my mind with respect to you since we last parted : come again, and take part of what I have. Upon this I embraced them, and we lived together as before.

We continued thus a whole year in perfect love and harmony. Seeing that God had increased my small stock, I projected a voyage, to embark some of it in a commercial speculation. To this end, I went with my

two sisters to Bussorah, where I bought a ship ready fitted for sea, and laded her with such merchandise as I had carried with me from Bagdad. We set sail with a fair wind, and soon cleared the Persian Gulf; when we had reached the open sea, we steered our course to the Indies; and the twentieth day saw land. It was a very high mountain, at the bottom of which we perceived a great town: having a fresh gale, we soon reached the harbour, and cast anchor.

I had not patience to wait till my sisters were dressed to go along with me, but went ashore alone in the boat. Making directly to the gate of the town, I saw there a great number of men upon guard, some sitting, and others standing with sticks in their hands; and they had all such dreadful countenances that I was greatly alarmed; but perceiving they remained stationary, and did not so much as move their eyes, I took courage, and went nearer, when I found they were all turned into stones. I entered the town and passed through several streets, where at different intervals stood men in various attitudes, but all motionless and petrified. In the quarter inhabited by the merchants I found most of the shops shut, and in such as were open I likewise found the people petrified.

Having reached a vast square, in the heart of the city, I perceived a large folding gate, covered with plates of gold, which stood open; a curtain of silk stuff seemed to be drawn before it: a lamp hung over the entrance. After I had surveyed the building, I made no doubt but it was the palace of the prince who reigned over that country, and being much astonished that I had not met with one living creature, I approached in hopes to find some. I lifted up the

curtain, and was surprised at beholding no one but the guards in the vestibule all petrified; some standing, some sitting, and some lying.

I came to a large court, where I saw before me a stately building, the windows of which were enclosed with gates of massy gold: I concluded it to be the queen's apartments. I entered; and in a large hall I found several black eunuchs turned into stone. I went from thence into a room richly furnished, where I perceived a lady in the same situation. I knew it to be the queen, by the crown of gold on her head, and a necklace of pearls about her neck, each of them as large as a nut; I approached her to have a nearer view of it, and never beheld a finer object.

I stood some time admiring the riches and magnificence of the room; but above all, the carpet, the cushions, and the sofas, which were all ornamented with Indian stuff of gold, and representations of men and beasts in silver, admirably executed.

Scheherazade would have continued, but daylight obliged her to desist. The sultan was highly pleased with the story: I must, said he, as he arose, know what all this wonderful petrification of men will come to.

THE SIXTY-FOURTH NIGHT.

DINARZADE was so extremely pleased with the beginning of this story of Zobeide, that she did not fail to call the sultanness before day: If you be not asleep, sister, pray let us know what more Zobeide saw in this strange palace. Scheherazade answered,



The lady continued the story to the caliph in this manner:—

Sir, said she, I quitted the chamber where the petrified queen was, and passed through several other apartments and closets richly furnished, and at last came into a large room, where there was a throne of massy gold, raised several steps above the floor, and enriched with large incased emeralds, and upon the throne there was a bed of rich stuff embroidered with pearls. What surprised me most was a sparkling light which came from above the bed. Being curious to know whence it proceeded, I ascended the steps, and lifting up my head, saw a diamond as large as the egg of an ostrich, lying upon a low stool; it was so pure, that I could not find the least blemish in it, and it sparkled with so much brilliancy, that when I saw it by daylight I could not endure its lustre.

At the head of the bed there stood on each side a lighted flambeau, but for what use I could not comprehend; however, it made me imagine that there was some living creature in this place; for I could not believe that the torches continued thus burning of themselves. Several other rarities detained my curiosity in this room, which was inestimable in value, were it only for the diamond I mentioned.

The doors being all open, or but half shut, I surveyed some other apartments that were as beautiful as those I had already seen. I looked into the offices and store-rooms, which were full of riches. In short, the wonders that everywhere appeared so wholly engrossed my attention, that I forgot my ship and my sisters, and thought of nothing but gratifying my curiosity. In the meantime night came on, which

reminded me that it was time to retire. I proposed to return the way I had entered, but I could not find it ; I lost myself among the apartments ; and perceiving I was come back again to the large room, where the throne, the couch, the large diamond, and the torches stood, I resolved to take my night's lodging there, and to depart the next morning early, to get aboard my ship. I laid myself down upon a couch, not without some dread to be alone in a desolate place ; and this fear hindered my sleep.

About midnight I heard a voice like that of a man reading the Koran, after the same manner, and in the same tone, as it is read in our mosques. Being extremely glad to hear it, I immediately arose, and taking a torch in my hand, passed from one chamber to another, on that side from whence the voice proceeded. I came to the closet-door, and stood still, not doubting that it came from thence. I set down my torch upon the ground, and looking through a window, found it to be an oratory. It had, as we have in our mosques, a niche, to direct us whither we are in turn to say our prayers : there were also lamps hung up, and two candlesticks with large tapers of white wax burning.

I saw a little carpet laid down like those we have to kneel upon when we say our prayers, and a comely young man sat on this carpet reading with great devotion the Koran, which lay before him on a desk. At this sight I was transported with admiration. I wondered how it came to pass that he should be the only living creature in a town where all the people were turned into stones, and I did not doubt but there was something in the circumstance very extraordinary.



STORY OF ZOBEIDE.
The young man reading the Koran.



The door being only half shut, I opened it, went in, and standing upright before the niche, I repeated this prayer aloud: "Praise be to God, who has favoured us with a happy voyage, and may He be graciously pleased to protect us in the same manner, until we arrive again in our own country. Hear me, O Lord, and grant my request."

The young man turned his eyes towards me, and said, My good lady, pray let me know who you are, and what has brought you to this desolate city? And, in return, I will tell you who I am, what has happened to me, why the inhabitants of this city are reduced to the state you see them in, and why I alone am safe in the midst of such a terrible disaster.

I told him in a few words whence I had come, what had made me undertake the voyage, and how I safely arrived at the port after twenty days' sailing: when I had done, I prayed him to perform his promise, and told him how much I was struck by the frightful desolation which I had seen in the city.

Lady, said the young man, have patience for a moment. At these words he shut the Koran, put it into a rich case, and laid it in the niche. I took that opportunity to observe him, and perceiving in him so much goodnature and beauty, I felt emotions I had never known before. He made me sit down by him, and before he began his discourse, I could not forbear saying, with an air that discovered the sentiments I felt, Amiable sir, dear object of my soul, I can scarcely have patience to wait for an account of all these wonderful objects that I have seen since I came into your city; and my curiosity cannot be satisfied too soon: therefore, pray sir, let me know by what

miracle you alone are left alive among so many persons that have died in so strange a manner.

Scheherazade broke off here, and said to Shier-eaz, Sir, perhaps your majesty does not perceive it is day ; should I continue my discourse any longer, I should trespass on your patience. The sultan got up, resolving next night to hear the remainder of this wonderful story.

THE SIXTY-FIFTH NIGHT.

If you be not asleep, sister, said Dinarzade next morning before it was day, I would pray you to resume the story of Zobeide, and acquaint us what passed between her and the young man that she found alive in the palace you gave us so fine a description of. I will immediately satisfy you, said the sultaness. Zobeide went on with her story thus :

Madam, said the young man, by the prayer you just now addressed to him, you have given me to understand that you have a knowledge of the true God. I will acquaint you with the most remarkable effect of His greatness and power. You must know that this city was the metropolis of a mighty kingdom, over which the sultan my father reigned. That prince, his whole court, the inhabitants of the city, and all his other subjects, were magi, worshippers of fire, and of Nardoun, the ancient king of the giants, who rebelled against God.

But though I was born of an idolatrous father and mother, I had the good fortune in my youth to have a governess who was a good Mussulman. Dear

prince, would she oftentimes say, there is but one true God; take heed that you do not acknowledge and adore any other. She taught me to read Arabic, and the book she gave me to study was the Koran. As soon as I was capable of understanding it, she explained to me all the passages of this excellent book, and infused piety into my mind, unknown to my father or any other person. She happened to die, but not before she had perfectly instructed me in all that was necessary to convince me of the truth of the Mussulman religion. After her death I persisted with constancy in the belief of its divinity: and I abhor the false god Nardoun, and the adoration of fire.

About three years and some months ago, a thundering voice was suddenly sounded so distinctly through the whole city, that nobody could miss hearing it. The words were these: "Inhabitants, abandon the worship of Nardoun, and of fire, and worship the only God who shews mercy."

This voice was heard three years successively, but no one was converted. On the last day of that year, at four o'clock in the morning, all the inhabitants were changed in an instant into stone, every one in the condition and posture they happened to be in. The sultan, my father, shared the same fate, for he was metamorphosed into a black stone, as he is to be seen in this palace, and the queen, my mother, had the like destiny.

I am the only person who did not suffer under that heavy judgment, and ever since I have continued to serve God with more fervency than before. I am persuaded, dear lady, that He has sent you hither for my

comfort, for which I render Him infinite thanks ; for I must own that this solitary life is extremely irksome.

All these expressions, and particularly the last, greatly increased my love for him. Prince; said I, there is no doubt but Providence has brought me into your port to afford you an opportunity of withdrawing from this dismal place. The ship I came in may serve in some measure to convince you that I am in some esteem at Bagdad, where I have left considerable property ; and I dare engage to promise you sanctuary there, until the mighty commander of the faithful, viceregent to our prophet whom you acknowledge, shew you the honour that is due to your merit. This renowned prince lives at Bagdad, and as soon as he is informed of your arrival in his capital, you will find that it is not in vain to implore his assistance. It is impossible you can stay any longer in a city where all the objects you behold must renew your grief : my vessel is at your service, where you may absolutely command as you shall think fit. He accepted the offer, and we conversed the remainder of the night concerning our embarkation.

As soon as it was day we left the palace, and went aboard my ship, where we found my sisters, the captain, and the slaves, all much troubled at my absence. After I had presented my sisters to the prince, I told them what had hindered my return the day before, how I had met with the young prince, his story, and the cause of the desolation of so fine a city.

The seamen were taken up several days in unlading the merchandise I brought with me, and embarking in its stead all the precious things in the palace, such

as jewels, gold, and money. We left the furniture and goods, which consisted of an infinite quantity of plate, &c., because our vessel could not carry it, for it would have required several vessels more to convey to Bagdad all the riches that we might have chosen to take with us.

After we had laden the vessel with what we thought most desirable, we took such provisions and water aboard as were necessary for our voyage (for we had still a great deal of those provisions left that we had taken in at Bussorah); at last we set sail with a wind as favourable as we could wish.

Here Scheherazade saw day, and stopped; the sultan arose without speaking a word; but he proposed to himself to hear the end of Zobeide's story, and the wonderful deliverance of this young prince.

THE SIXTY-SIXTH NIGHT.

WHEN the ensuing night was almost past, Dinarzade, impatient to know the success of Zobeide's voyage, called to the sultaness: My dear sister, day begins to break, continue the story of yesternight, and tell us whether the young prince and Zobeide arrived safe at Bagdad. I will, said Scheherazade.

Zobeide, addressing herself to the caliph, went on thus:

Sir, the young prince, my sisters and myself, enjoyed ourselves for some time very agreeably. But, alas! this good understanding did not last long, for my sisters grew jealous of the friendship between the prince and myself, and maliciously asked me one

day, what we should do with him when we came to Bagdad? I perceived immediately that they put this question on purpose to discover my inclinations; therefore, resolving to put it off with a jest, I answered, I will take him for my husband; and upon that, turning myself to the prince, said, Sir, I humbly beg of you to give your consent, for as soon as we come to Bagdad I design to offer you my person to be your slave, to do you all the service that is in my power, and to resign myself wholly to your commands.

The prince replied, I know not, madam, whether you be in jest or no; but for my part, I seriously declare before these ladies, your sisters, that from this moment I heartily accept your offer, not with any intention to have you as a slave, but as my lady and mistress: nor will I pretend to have any power over your actions. At these words my sisters changed colour, and I could perceive afterwards that they did not love me as before.

We entered the Persian gulf, and had come within a short distance of Bussorah (where I hoped, considering the fair wind, we might have arrived the day following), when in the night, while I was asleep, my sisters watched their opportunity, and threw me overboard. They did the same to the prince, who was drowned. I floated some minutes on the water, and by good fortune, or rather miracle, I felt ground. I went towards a dark spot, that, by what I could discern, seemed to be land, and proved to be a flat on the coast, which, when day appeared, I found to be a desert island, lying about twenty miles from Bussorah. I soon dried my clothes in the sun, and as I walked along I found several kinds of fruit, and likewise fresh

water, which gave me some hopes of preserving my life.

I had just laid myself down to rest in a shade, when I perceived a very large winged serpent coming towards me, with an irregular waving movement, and hanging out its tongue, which induced me to conclude it had received some injury. I instantly arose, and perceived that it was pursued by a larger serpent which had hold of its tail, and was endeavouring to devour it. This perilous situation of the first serpent excited my pity ; and instead of retreating I assumed courage to take up a stone that lay near me, and to throw it with all my strength at the other, which I hit upon the head and killed. The other, finding itself at liberty, took wing and flew away. I looked after it for some time till it disappeared. I then sought another shady spot for repose, and fell asleep.

Judge what was my surprise when I awoke, to see standing by me a black woman of lively and agreeable features, who held in her hand two bitches of the same colour, fastened together. I sat up, and asked her who she was ? I am, said she, the serpent whom you lately delivered from my mortal enemy. I did not know in what way I could better requite the important services you have rendered me than by what I have just done. The treachery of your sisters was well known to me, and to avenge your wrongs, as soon as I was liberated by your generous assistance, I called together several of my companions, fairies like myself, conveyed into your storehouses at Bagdad all the lading of your vessel, and afterwards sunk it.

These two black bitches are your sisters, whom I have transformed into this shape. But this punish-

ment will not suffice ; and my will is that you treat them hereafter in the way I shall direct.

As soon as she had thus spoken the fairy took me under one of her arms, and the two bitches under the other, and conveyed us to my house in Bagdad ; where I found in my storehouses all the riches with which my vessel had been laden. Before she left me, she delivered to me the two bitches, and said, If you would not be changed into a similar form, I command you, in the name of him that governs the sea, to give each of your sisters every night one hundred lashes with a rod, as a punishment of the crime they have committed against yourself, and the young prince, whom they have drowned. I was forced to promise obedience. Since that time I have whipped them every night, though with regret, whereof your majesty has been a witness. My tears testify with how much sorrow and reluctance I perform this painful duty : and in this your majesty may see I am more to be pitied than blamed. If there be anything else relating to myself that you desire to know, my sister Amene will give you full information in the relation of her story.

After the caliph had heard Zobeide with much astonishment, he desired his grand vizier to request Amene to acquaint him wherefore her breast was disfigured with so many scars.

But, sir, said Scheherazade, it is day, and I dare not detain your majesty any longer. Shier-ear, being persuaded that the story which Scheherazade was to relate would explain the former, said to himself, I must have the pleasure of hearing this story out : upon which he arose, and resolved that Scheherazade should live one day longer.

THE SIXTY-SEVENTH NIGHT.

DINARZADE longed to hear the story of Amene, and therefore waked the sultanness a long while before day, saying, Dear sister, pray let us know why fair Amene had her breast so covered with scars. I will very readily, said the sultanness; and that no time may be lost, you must know that Amene addressed herself to the caliph, and began her story after this manner :

THE STORY OF AMENE.

Commander of the faithful, to avoid repeating what your majesty has already heard in my sister's story, I shall only add, that after my mother had taken a house for herself to live in during her widowhood, she gave me in marriage, with the portion my father left me, to a gentleman who had one of the best estates in this city.

I had scarcely been a year married when I became a widow, and was left in possession of all my husband's property, which amounted to 90,000 sequins. The interest of this money was sufficient to maintain me very honourably. When the first six months of my mourning was over, I caused to be made for me ten different dresses, of such magnificence that each came to a thousand sequins; and at the end of the year I began to wear them.

One day, while I was alone engaged in my domestic affairs, I was told that a lady desired to speak to me. I gave orders that she should be admitted. She was

a person advanced in years; she saluted me by kissing the ground, and said to me kneeling, *Dear lady*, excuse the freedom I take to trouble you, the confidence I have in your charity makes me thus bold. I must acquaint your ladyship that I have an orphan daughter, who is to be married this day. She and I are both strangers, and have no acquaintance in this town; which much perplexes me, for we wish the numerous family with whom we are going to ally ourselves to think we are not altogether unknown and without credit: therefore, most beautiful lady, if you would vouchsafe to honour the wedding with your presence, we shall be infinitely obliged, because the ladies of our country, when informed that a lady of your rank has shewn us this respect, will then know that we are not regarded here as unworthy and despised persons. But, alas, madam, if you refuse this request, how great will be our mortification! we know not where else to apply.

This poor woman's address, which she spoke with tears, moved my compassion. Good woman, said I, do not afflict yourself, I will grant you the favour you desire; tell me whither I must go, and I will meet you as soon as I am dressed. The old woman was so transported with joy at my answer, that she kissed my feet before I had time to prevent her. My compassionate lady, said she, rising, God will reward the kindness you have shewed to your servants, and make your heart as joyful as you have made theirs. You need not at present trouble yourself; it will be time enough for you to go when I call for you in the evening. So farewell, madam, till I have the honour to see you again.

As soon as she was gone, I took the suit I liked best, with a necklace of large pearls, bracelets, pendants for my ears, and rings set with the finest and most sparkling diamonds; for my mind presaged what would befall me.

When the night closed in, the old woman called upon me, with a countenance full of joy. She kissed my hands, and said, My dear lady, the relations of my son-in-law, who are the principal ladies of the city, are now met together; you may come when you please; I am ready to conduct you. We immediately set out; she walked before me, and I was followed by a number of my women and slaves properly dressed for the occasion. We stopped in a wide street, newly swept and watered, at a spacious gate with a lamp, by the light of which I read this inscription in golden letters over the entrance: "This is the everlasting abode of pleasure and joy." The old woman knocked, and the gate was opened immediately.

I was conducted towards the lower end of the court, into a large hall, where I was received by a young lady of admirable beauty. She drew near, and after having embraced me, made me sit down by her upon a sofa, on which was raised a throne of precious wood set with diamonds. Madam, said she, you are brought hither to assist at a wedding; but I hope it will be a different wedding from what you expected. I have a brother, one of the handsomest men in the world; he is fallen so much in love with the fame of your beauty, that his fate depends wholly upon you, and he will be the unhappiest of men if you do not take pity on him. He knows your quality, and I can assure you he is in no respect unworthy of your alliance. If my

prayers, madam, can prevail, I shall join them with his, and humbly beg you will not refuse the proposal of being his wife.

After the death of my husband I had not thought of marrying again. But I had no power to refuse the solicitation of so charming a lady. As soon as I had given consent by my silence, accompanied with a blush, the young lady clapped her hands, and immediately a closet-door opened, out of which came a young man of a majestic air, and so graceful a behaviour, that I thought myself happy to have made so great a conquest. He sat down by me, and I found from his conversation that his merits far exceeded the eulogium of his sister.

When she perceived that we were satisfied with one another, she clapped her hands a second time, and out came a Cauzee, who wrote our contract of marriage, signed it himself, and caused it to be attested by four witnesses he brought along with him. The only condition that my new husband imposed upon me was, that I should not be seen by nor speak to any other man but himself, and he vowed to me that, if I complied in this respect, I should have no reason to complain of him. Our marriage was concluded and finished after this manner: so I became the principal actress in a wedding to which I had only been invited as a guest.

About a month after our marriage, having occasion for some stuffs, I asked my husband's permission to go out to buy them, which he granted; and I took with me the old woman of whom I spoke before, she being one of the family, and two of my own female slaves.

When we came to the street where the merchants

reside, the old woman said, Dear mistress, since you want silk stuffs, I must take you to a young merchant of my acquaintance, who has a great variety; and that you may not fatigue yourself by running from shop to shop, I can assure you that you will find in his what no other can furnish. I was easily persuaded, and we entered a shop belonging to a young merchant who was tolerably handsome. I sat down, and bade the old woman desire him to shew me the finest silk-stuffs he had. The woman desired me to speak myself; but I told her it was one of the articles of my marriage contract not to speak to any man but my husband, which I ought to keep.

The merchant shewed me several stuffs, of which one pleased me better than the rest; but I bade her ask the price. He answered the old woman, I will not sell it for gold or money, but I will make her a present of it, if she will give me leave to kiss her cheek. I ordered the old woman to tell him, that he was very rude to propose such a freedom. But instead of obeying me, she said, What the merchant desires of you is no such great matter; you need not speak, but only present him your cheek. The stuff pleased me so much, that I was foolish enough to take her advice. The old woman and my slaves stood up, that nobody might see, and I put up my veil; but instead of kissing me, the merchant bit me so violently as to draw blood.

The pain and my surprise were so great, that I fell down in a swoon, and continued insensible so long, that the merchant had time to escape. When I came to myself, I found my cheek covered with blood: the old woman and my slaves took care to cover it with

my veil, that the people who came about us could not perceive it, but supposed I had only had a fainting fit.

Scheherazade, as she spoke these words, perceived day, and discontinued. The sultan, finding the story both extraordinary and agreeable, arose with a design to hear the remainder.

THE SIXTY-EIGHTH NIGHT.

WHEN the next night had nearly expired, Dinarzade awoke, and called to the sultanness, Pray, sister, continue the story of Amene. Scheherazade answered, The lady resumed her recital thus :

The old woman who accompanied me being extremely troubled at this accident, endeavoured to comfort me. My dear mistress, said she, I beg your pardon, for I am the cause of this misfortune, having brought you to this merchant, because he is my countryman ; but I never thought he would be guilty of such a villainous action. But do not grieve ; let us hasten home, I will apply a remedy that shall in three days so perfectly cure you, that not the least mark shall be visible. The fit had made me so weak, that I was scarcely able to walk. But at last I got home, where I again fainted, as I went into my chamber. Meanwhile, the old woman applied her remedy ; I came to myself, and went to bed.

My husband came to me at night, and seeing my head bound up, asked me the reason. I told him I had the head-ache, which I hoped would have satisfied him, but he took a candle, and saw my cheek was

hurt. How comes this wound? said he. Though I did not consider myself as guilty of any great offence, yet I could not think of owning the truth. Besides, to make such an avowal to a husband, I considered as somewhat indecorous; I therefore said, That as I was going, under his permission, to purchase some silk stuff, a porter, carrying a load of wood, came so near to me, in a narrow street, that one of the sticks grazed my cheek; but had not done me much hurt. This account put my husband into a violent passion. This act, said he, shall not go unpunished. I will to-morrow order the lieutenant of the police to seize all those brutes of porters, and cause them to be hanged. Fearful of occasioning the death of so many innocent persons, I said, Sir, I should be sorry so great a piece of injustice should be committed. Pray refrain; for I should deem myself unpardonable, were I to be the cause of so much mischief. Then tell me sincerely, said he, how came you by this wound? I answered, That it was occasioned by the inadvertency of a broom-seller upon an ass, who coming behind me, while he was looking another way, his ass came against me with so much violence, that I fell down, and hurt my cheek upon some glass. If that is the case, said my husband, to-morrow morning, before sun-rise, the grand vizier Jaaffier shall be informed of this insolence, and cause all the broom-sellers to be put to death. For the love of God, sir, said I, let me beg of you to pardon them, for they are not guilty. How, madam, he demanded, what then am I to believe? Speak, for I am resolved to know the truth from your own mouth. Sir, I replied, I was taken with a giddiness, and fell down, and that is the whole matter.

At these words my husband lost all patience. I have, said he, too long listened to your falsehoods. As he spoke he clapped his hands, and in came three slaves: Pull her out of bed, said he, and lay her in the middle of the floor. The slaves obeyed, one holding me by the head, another by the feet; he commanded the third to fetch a cimeter, and when he had brought it, Strike, said he, cut her in two, and then throw her into the Tigris. This is the punishment I inflict on those to whom I have given my heart, when they falsify their promise. When he saw that the slave hesitated to obey him, Why do you not strike? said he. What do you wait for?

Madam, said the slave then, you are near the last moment of your life, consider if you have anything to dispose of before you die. I begged permission to speak one word, which was granted me. I lifted up my head, and casting an affectionate look on my husband, said, Alas! to what a condition am I reduced! must I then die in the prime of my youth? I could say no more, for my tears and sighs choked my utterance. My husband was not at all moved, but, on the contrary, went on to reproach me; and it would have been in vain to attempt a reply. I had recourse to entreaties and prayers; but he had no regard to them, and commanded the slaves to proceed to execution. The old woman, who had been his nurse, came in just at that moment, fell down upon her knees, and endeavoured to appease his wrath. My son, said she, since I have been your nurse, and brought you up, let me beg the favour of you to grant me her life. Consider that he who kills shall be killed, and that you will stain your reputation, and forfeit the esteem of

mankind. What will the world say of such sanguinary violence? She spoke these words in such an affecting manner, accompanied with tears, that she prevailed upon him at last to abandon his purpose.

Well then, said he to his nurse, for your sake I will spare her life; but she shall bear about her person some marks to make her remember her offence. When he had thus spoken, one of the slaves, by his order, gave me upon my sides and breast so many blows, with a little cane, that he tore away both skin and flesh, which threw me into a swoon. In this state he caused the same slaves, the executioners of his fury, to carry me into a house, where the old woman took care of me. I kept my bed four months: at last I recovered: the scars which, contrary to my wish, you saw yesterday, have remained ever since.

As soon as I was able to walk, and go abroad, I resolved to retire to the house which was left me by my first husband, but I could not find the site whereon it had stood. My second husband, in the heat of his resentment, was not satisfied with the demolition of that, but caused every other house in the same street to be razed to the ground. I believe such an act of violence was never heard of before; but against whom could I complain? The perpetrator had taken good care to conceal himself. But suppose I had discovered him, is it not easily seen that his conduct must have proceeded from absolute power? How then could I dare to complain?

Being left thus destitute and helpless, I had recourse to my dear sister Zobeide, whose adventures your majesty has just heard. To her I made known my misfortune; she received me with her accustomed

goodness, and advised me to bear my affliction with patience. This is the way of the world, said she, which either robs us of our property, our friends, or our lovers ; and sometimes of all together. In confirmation of her remark, she at the same time gave me an account of the loss of the young prince, occasioned by the jealousy of her two sisters. She told me also by what accident they were transformed into bitches ; and in the last place, after a thousand testimonials of her love towards me, she introduced me to my youngest sister, who had likewise taken sanctuary with her after the death of her mother.

Having returned our grateful acknowledgments to God for having thus brought us together, we resolved to preserve our freedom, and never again to separate. We have now long enjoyed this tranquil life. As it was my business to manage the affairs of the house, I always took pleasure in going myself to purchase what we wanted. I happened to go abroad yesterday for this purpose, and the things I bought I caused to be carried home by a porter, who, proving to be a sensible and jocose fellow, we kept with us for a little diversion. Three calenders happened to come to our door as it began to grow dark, and prayed us to give them shelter till the next morning. We admitted them upon certain conditions which they agreed to observe ; and after we had made them sit at table with us, they in their own way entertained us with a concert of music. At this time we heard knocking at our gate. This proceeded from three merchants of Moussol, men of good appearance, who begged the same favour which the calenders had obtained before. We consented upon the same conditions, but neither of them kept

their promise. Though we had power, as well as justice on our side, to punish them, yet we contented ourselves with demanding from them the history of their lives ; and afterwards confined our revenge to dismissing them, after they had done, and denying them the asylum they requested.

The caliph was well pleased to be thus informed of what he desired to know ; and publicly expressed his admiration of what he had heard.

But, sir, said Scheherazade, day begins to break, so that I have not time to acquaint your majesty what the caliph did to break the enchantments of the two black bitches. Shier-ear, supposing that the sultanness would finish the story of the five ladies and the three calenders the next night, arose, and suffered her to live till the next morning.

THE SIXTY-NINTH NIGHT.

FOR heaven's sake, sister, said Dinarzade before it was day, tell us how the two black bitches were restored to their former shape, and what became of the three calenders. I will satisfy your curiosity, replied Scheherazade. Then, addressing herself to Shier-ear, she pursued her narrative thus :

Sir, the caliph having satisfied his curiosity, thought himself obliged to shew his generosity to the calender princes, and also to give the three ladies some proof of his bounty. He himself, without making use of his minister, the grand vizier, spoke to Zobeide. Madam, did not this fairy, that showed herself to you in the shape of a serpent, and imposed such a rigorous com-

mand upon you, tell you where her place of abode was? Or rather, did she not promise to see you, and restore those bitches to their natural shape?

Commander of the faithful, answered Zobeide, I forgot to tell your majesty that the fairy left with me a bundle of hair, saying, that her presence would one day be of use to me; and then, if I only burnt two tufts of this hair, she would be with me in a moment, though she were beyond Mount Caucasus. Madam, demanded the caliph, where is the bundle of hair? She answered, Ever since that time I have been so careful of it, that I always carry it about me. Upon which she pulled it out, opened the case which contained it, and shewed it to him. Well then, said the caliph, let us bring the fairy hither; you could not call her in a better time, for I long to see her.

Zobeide having consented, fire was brought in, and she threw the whole bundle of hair into it. The palace at that instant began to shake, and the fairy appeared before the caliph in the form of a lady very richly dressed.

Commander of the faithful, said she to the prince, you see I am ready to receive your commands. The lady who gave me this call by your order did me essential service. To evince my gratitude, I revenged her of her sisters' inhumanity, by changing them to bitches; but if your majesty commands me, I will restore them to their former shape.

Generous fairy, replied the caliph, you cannot do me a greater pleasure; vouchsafe them that favour, and I will find some means to comfort them for their hard penance. But besides, I have another boon to ask in favour of that lady, who has had such cruel

usage from an unknown husband. As you undoubtedly know all things, oblige me with the name of this barbarous wretch, who could not be contented to exercise his outrageous and unmanly cruelty upon her person, but has also most unjustly taken from her all her substance. I only wonder how such an unjust and inhuman action could be performed under my authority, and even in my residence, without having come to my knowledge.

To oblige your majesty, answered the fairy, I will restore the two bitches to their former state, and I will so cure the lady of her scars, that it shall never appear she was so beaten ; and I will also tell you who it was that abused her.

The caliph sent for the two bitches from Zobeide's house, and when they came, a glass of water was brought to the fairy by her desire. She pronounced over it some words, which nobody understood ; then throwing some part of it upon Amene, and the rest upon the bitches, the latter became two ladies of surprising beauty, and the scars that were upon Amene disappeared. After which the fairy said to the caliph, Commander of the faithful, I must now discover to you the unknown husband you inquire after. He is very nearly related to yourself, for it is prince Amin, your eldest son, who, falling passionately in love with this lady from the fame of her beauty, by stratagem had her brought to his house, where he married her. As to the blows he caused to be given her, he is in some measure excusable ; for the lady his spouse had been a little too easy, and the excuses she had made were calculated to lead him to believe she was more faulty than she really was. This is all I can say to

satisfy your curiosity. At these words she saluted the caliph, and vanished.

The prince being filled with admiration, and having much satisfaction in the changes that had happened through his means, acted in such a manner as will perpetuate his memory to all ages. First, he sent for his son Amin, told him that he was informed of his secret marriage, and how he had ill treated Amene upon a very slight cause. Upon this the prince did not wait for his father's commands, but received her again immediately.

After which the caliph declared that he would give his own heart and hand to Zobeide, and offered the other three sisters to the calenders, sons of sultans, who accepted them for their brides with much joy. The caliph assigned each of them a magnificent palace in the city of Bagdad, promoted them to the highest dignities of his empire, and admitted them to his councils.

The chief Cauzee of Bagdad being called, with witnesses, wrote the contracts of marriage; and the caliph, in promoting by his patronage the happiness of many persons who had suffered such incredible calamities, drew a thousand blessings upon himself.

THE STORY OF SINBAD THE VOYAGER.

Dinarzade having awakened her sister the sultaness as usual, and prayed her to relate another story, Scheherazade having obtained the sultan's permission began as follows:

In the reign of the same caliph Haroon-al-Rusheed, whom I have already mentioned, there lived at Bagdad

a poor porter called Hindbad. One day, when the weather was excessively hot, he was employed to carry a heavy burden from one end of the town to the other. Being much fatigued, and having still a great way to go, he came into a street where a refreshing breeze blew on his face, and the pavement was sprinkled with rose water. As he could not desire a better place to rest and recruit himself, he took off his load, and sat upon it, near a large mansion.

He was much pleased that he stopped in this place ; for the agreeable smell of wood of aloes, and of pastils, that came from the house, mixing with the scent of the rose-water, completely perfumed and embalmed the air. Besides, he heard from within a concert of instrumental music, accompanied with the harmonious notes of nightingales, and other birds peculiar to the climate. This charming melody, and the smell of several sorts of savoury dishes, made the porter conclude there was a feast, with great rejoicings within. His business seldom leading him that way, he knew not to whom the mansion belonged ; but to satisfy his curiosity, he went to some of the servants, whom he saw standing at the gate in magnificent apparel, and asked the name of the proprietor. How, replied one of them, do you live in Bagdad, and know not that this is the house of Sinbad the sailor, that famous voyager, who has sailed round the world ? The porter, who had heard of this Sinbad's riches, could not but envy a man whose condition he thought to be as happy as his own was deplorable : and his mind being fretted with these reflections, he lifted up his eyes to heaven, and said, loud enough to be heard, Almighty creator of all things, consider the difference between Sinbad

and me! I am every day exposed to fatigues and calamities, and can scarcely get coarse barley-bread for myself and my family, whilst happy Sinbad profusely expends immense riches, and leads a life of continual pleasure. What has he done to obtain from thee a lot so agreeable? And what have I done to deserve one so wretched? Having finished his expostulation, he struck his foot against the ground, like a man absorbed in grief and despair.

Whilst the porter was thus indulging his melancholy, a servant came out of the house, and taking him by the arm, bade him follow him, for Sinbad, his master, wanted to speak to him.—Here day beginning to appear, Scheherazade broke off her story, but resumed it again next morning as follows.

THE SEVENTIETH NIGHT.

SIR, your majesty may easily imagine that the repining Hindbad was not a little surprised at this compliment. For, considering what he had said, he was afraid Sinbad had sent for him to punish him: therefore he would have excused himself, alleging that he could not leave his burden in the middle of the street. But Sinbad's servants assured him they would look to it, and were so urgent with him, that he was obliged to yield.

The servants brought him into a great hall, where a number of people sat round a table, covered with all sorts of savoury dishes. At the upper end sat a comely venerable gentleman, with a long white beard, and behind him stood a number of officers and domestics,

all ready to attend his pleasure. This personage was Sinbad. The porter, whose fear was increased at the sight of so many people, and of a banquet so sumptuous, saluted the company trembling. Sinbad bade him draw near, and seating him at his right hand, served him himself, and gave him excellent wine, of which there was abundance upon the sideboard.

When the repast was over, Sinbad addressed his conversation to Hindbad; and calling him brother, according to the manner of the Arabians when they are familiar one with another, inquired his name and employment. My lord, answered he, my name is Hindbad. I am very glad to see you, replied Sinbad; and I dare say the same on behalf of all the company: but I wish to hear from your own mouth what it was you lately said in the street. Sinbad had himself heard the porter complain through the window, and this it was that induced him to have him brought in.

At this request, Hindbad hung down his head in confusion, and replied, My lord, I confess that my fatigue put me out of humour, and occasioned me to utter some indiscreet words, which I beg you to pardon. Do not think I am so unjust, resumed Sinbad, as to resent such a complaint. I consider your condition, and instead of upbraiding, commiserate you. But I must rectify your error concerning myself. You think, no doubt, that I have acquired, without labour and trouble, the ease and indulgence which I now enjoy. But do not mistake; I did not attain to this happy condition, without enduring for several years more trouble of body and mind than can well be imagined. Yes, gentlemen, he added, speaking to the whole company, I can assure you my troubles were so extra-

ordinary, that they were calculated to discourage the most covetous from undertaking such voyages as I did, to acquire riches. Perhaps you have never heard a distinct account of my wonderful adventures, and the dangers I encountered, in my seven voyages; and since I have this opportunity, I will give you a faithful account of them, not doubting but it will be acceptable.

As Sinbad wished to relate his adventures chiefly on the porter's account, he ordered his burden to be carried to the place of its destination, and then proceeded.

THE FIRST VOYAGE.

I inherited from my father considerable property, the greater part of which I squandered in my youth in dissipation; but I perceived my error, and reflected that riches were perishable, and quickly consumed by such ill managers as myself. I farther considered, that by my irregular way of living I wretchedly misspent my time; which is, of all things, the most valuable. I remembered the saying of the great Solomon, which I had frequently heard from my father: That death is more tolerable than poverty. Struck with these reflections, I collected the remains of my fortune, and sold all my effects by public auction. I then entered into a contract with some merchants, who traded by sea. I took the advice of such as I thought most capable of assisting me: and resolving to improve what money I had, I went to Bussorah, and embarked with several merchants on board a ship which we had jointly fitted out.

We set sail, and steered our course towards the Indies

through the Persian gulf, which is formed by the coasts of Arabia Felix on the right, and by those of Persia on the left, and, according to common opinion, is seventy leagues wide at the broadest place. The eastern sea, as well as that of the Indies, is very spacious. It is bounded on one side by the coasts of Abyssinia, and is 4500 leagues in length to the isles of Vakvak. At first I was troubled with the sea-sickness, but speedily recovered my health, and was not afterwards subject to that complaint.

In our voyage we touched at several islands, where we sold or exchanged our goods. One day, whilst under sail, we were becalmed near a small island, but little elevated above the level of the water, and resembling a green meadow. The captain ordered his sails to be furled, and permitted such persons as were so inclined to land; of this number I was one.

But while we were enjoying ourselves in eating and drinking, and recovering ourselves from the fatigue of the sea, the island on a sudden trembled, and shook us terribly.

Here Scheherazade stopped because day appeared, but resumed her discourse next morning as follows.

THE SEVENTY-FIRST NIGHT. ' 1

THE trembling of the island was perceived on board the ship, and we were called upon to re-embark speedily, or we should all be lost; for what we took for an island proved to be the back of a sea monster. The nimblest got into the sloop, others betook themselves to swimming; but for myself, I was still upon

the back of the creature when he dived into the sea, and I had time only to catch hold of a piece of wood that we had brought out of the ship to make a fire. Meanwhile, the captain, having received those on board who were in the sloop, and taken up some of those that swam, resolved to improve the favourable gale that had just risen, and hoisting his sails, pursued his voyage, so that it was impossible for me to recover the ship.

Thus was I exposed to the mercy of the waves. I struggled for my life all the rest of the day and the following night. By this time I found my strength gone, and despaired of saving my life, when happily a wave threw me against an island. The bank was high and rugged ; so that I could scarcely have got up, had it not been for some roots of trees, which fortune seemed to have preserved in this place for my safety. Having reached the land, I lay down upon the ground half dead, until the sun appeared. Then, though I was very feeble, both from hard labour and want of food, I crept along to find some herbs fit to eat, and had the good luck not only to procure some, but likewise to discover a spring of excellent water, which contributed much to recover me. After this I advanced farther into the island, and at last reached a fine plain, where at a great distance I perceived a horse feeding. I went towards it, fluctuating between hope and fear, for I knew not whether in advancing I was more likely to endanger or to preserve my life. As I approached, I perceived it to be a very fine mare, tied to a stake. Whilst I was admiring its beauty, I heard from beneath the voice of a man, who immediately appeared, and asked me who I was ? I related to him my

adventure, after which, taking me by the hand, he led me into a cave, where there were several other people, no less amazed to see me than I was to see them.

I partook of some provisions which they offered me. I then asked them what they did in such a desert place? to which they answered, that they were grooms belonging to Maha-râja, sovereign of the island; that every year, at the same season, they brought thither the king's mares, and fastened them as I had seen, until they were covered by a sea-horse, who afterwards endeavoured to destroy the mares; but was prevented by their noise, and obliged to return to the sea. The mares when in foal were taken back, and the horses thus produced were kept for the king's use, and called sea-horses. They added, that they were to return home on the morrow, and had I been one day later, I must have perished, because the inhabited part of the island was at a great distance, and it would have been impossible for me to have got thither without a guide.

Whilst they entertained me thus, the horse came out of the sea, as they had told me, covered the mare, and afterwards would have devoured her; but upon a great noise made by the grooms, he left her, and plunged into the sea.

Next morning they returned with their mares to the capital of the island, took me with them, and presented me to the Maha-râja. He asked me who I was, and by what adventure I had come into his dominions? After I had satisfied him, he told me he was much concerned for my misfortune, and at the same time ordered that I should want nothing; which commands his officers were so generous and careful as to see exactly fulfilled.

Being a merchant, I frequented men of my own profession, and particularly inquired for those who were strangers, that perchance I might hear news from Bagdad, or find an opportunity to return. For the Maha-râja's capital is situated on the sea-coast, and has a fine harbour, where ships arrive daily from the different quarters of the world. I frequented also the society of the learned Indians, and took delight to hear them converse; but withal, I took care to make my court regularly to the Maha-râja, and conversed with the governors and petty kings, his tributaries, that were about him. They put a thousand questions respecting my country; and I, being willing to inform myself as to their laws and customs, asked them concerning everything which I thought worth knowing.

There belongs to this king an island named Cassel. They assured me that every night a noise of drums was heard there, whence the mariners fancied that it was the residence of Degial. I determined to visit this wonderful place, and in my way thither saw fishes of 100 and 200 cubits long, that occasion more fear than hurt; for they are so timorous, that they will fly upon the rattling of two sticks or boards. I saw likewise other fish about a cubit in length, that had heads like owls.

As I was one day at the port after my return, a ship arrived, and as soon as she cast anchor, they began to unload her, and the merchants on board ordered their goods to be carried into the custom-house. As I cast my eye upon some bales, and looked to the name, I found my own, and perceived the bales to be the same that I had embarked at Bussorah. I also knew

the captain ; but being persuaded that he believed me to be drowned, I went, and asked him whose bales these were? He replied that they belonged to a merchant at Bagdad, called Sinbad, who came to sea with him ; but one day, being near an island, as was supposed, he went ashore, with several other passengers, upon this island, which was only a monstrous fish that lay asleep upon the surface of the water : but as soon as he felt the heat of the fire they had kindled upon his back, to dress some victuals, he began to move, and dived under water. Most of the persons who were upon him perished, and among them the unfortunate Sinbad. Those bales belonged to him, and I am resolved to trade with them until I meet with some of his family, to whom I may return the profit. I am that Sinbad, said I, whom you thought to be dead, and those bales are mine.—Here Scheherazade stopped till next morning, and went on as follows.

THE SEVENTY-SECOND NIGHT.

SINBAD, pursuing the story, said to the company, When the captain heard me speak thus, Heavens! he exclaimed, whom can we trust in these times? There is no faith left among men. I saw Sinbad perish with my own eyes, as did also the passengers on board, and yet you tell me you are that Sinbad. What impudence is this? To look on you, one would take you to be a man of probity, and yet you tell a horrible falsehood, in order to possess yourself of what does not belong to you. Have patience, replied I ; do me

the favour to hear what I have to say. Very well, said he, speak, I am ready to hear you. Then I told him how I had escaped, and by what adventure I met with the grooms of Maha-râja, who had brought me to his court.

His confidence began to abate upon this declaration, and he was at length persuaded that I was no cheat: for there came people from his ship who knew me, paid me great compliments, and expressed much joy at seeing me alive. At last he recollected me himself, and embracing me, Heaven be praised, said he, for your happy escape. I cannot express the joy it affords me; there are your goods, take and do with them as you please. I thanked him, acknowledged his probity, and in requital, offered him part of my goods as a present, which he generously refused.

I took out what was most valuable in my bales, and presented them to the Maha-râja, who, knowing my misfortune, asked me how I came by such rarities. I acquainted him with the circumstance of their recovery. He was pleased at my good luck, accepted my present, and in return gave me one much more considerable. Upon this, I took leave of him, and went aboard the same ship, after I had exchanged my goods for the commodities of that country. I carried with me wood of aloes, sandal, camphire, nutmegs, cloves, pepper, and ginger. We passed by several islands, and at last arrived at Bussorah, from whence I came to this city, with the value of 100,000 sequins. My family and I received one another with all the transports of sincere affection. I bought slaves of both sexes, and a landed estate, and built a magnificent house. Thus I settled myself, resolving to forget

the miseries I had suffered, and to enjoy the pleasures of life.

Sinbad stopped here, and ordered the musicians to proceed with their concert, which the story had interrupted. The company continued enjoying themselves till the evening, and it was time to retire, when Sinbad sent for a purse of a hundred sequins, and giving it to the porter, said, Take this, Hindbad, return to your home, and come back to-morrow to hear more of my adventures. The porter went away, astonished at the honour done, and the present made him. The account of this adventure proved very agreeable to his wife and children, who did not fail to return thanks to God for what providence had sent him by the hand of Sinbad.

Hindbad put on his best apparel next day, and returned to the bountiful traveller, who received him with a pleasant air, and welcomed him heartily. When all the guests had arrived, dinner was served, and continued a long time. When it was ended, Sinbad, addressing himself to the company, said, Gentlemen, be pleased to listen to the adventures of my second voyage; they deserve your attention even more than those of the first. Upon which every one held his peace, and Sinbad proceeded.

THE SECOND VOYAGE.

I designed, after my first voyage, to spend the rest of my days at Bagdad, as I had the honour to tell you yesterday; but it was not long ere I grew weary of an indolent life. My inclination to trade revived. I bought goods proper for the commerce I intended,

and put to sea a second time with merchants of known probity. We embarked on board a good ship, and after recommending ourselves to God, set sail. We traded from island to island, and exchanged commodities with great profit. One day we landed in an island covered with several sorts of fruit-trees, but we could see neither man nor animal. We went to take a little fresh air in the meadows, along the streams that watered them. Whilst some diverted themselves with gathering flowers, and others fruits, I took my wine and provisions, and sat down near a stream betwixt two high trees, which formed a thick shade. I made a good meal, and afterwards fell asleep. I cannot tell how long I slept, but when I awoke the ship was gone.—Here Scheherazade broke off, because day appeared, but next night pursued her narrative.

THE SEVENTY-THIRD NIGHT.

I WAS much alarmed, said Sinbad, at finding the ship gone. I got up and looked around me, but could not see one of the merchants who landed with me. I perceived the ship under sail, but at such a distance, that I lost sight of her in a short time.

I leave you to guess at my melancholy reflections in this sad condition: I was ready to die with grief. I cried out in agony; beat my head and breast, and threw myself upon the ground, where I lay some time in despair, one afflicting thought being succeeded by another still more afflicting. I upbraided myself a hundred times for not being content with the produce

of my first voyage, that might have sufficed me all my life. But all this was in vain, and my repentance too late.

At last I resigned myself to the will of God. Not knowing what to do, I climbed up to the top of a lofty tree, from whence I looked about on all sides, to see if I could discover anything that could give me hopes. When I gazed towards the sea I could see nothing but sky and water; but looking over the land I beheld something white; and coming down, I took what provision I had left, and went towards it, the distance being so great that I could not distinguish what it was.

As I approached, I thought it to be a white dome, of a prodigious height and extent; and when I came up to it, I touched it, and found it to be very smooth. I went round to see if it was open on any side, but saw it was not, and that there was no climbing up to the top, as it was so smooth. It was at least fifty paces round.

By this time the sun was about to set, and all of a sudden the sky became as dark as if it had been covered with a thick cloud. I was much astonished at this sudden darkness, but much more when I found it occasioned by a bird of a monstrous size, that came flying toward me. I remembered that I had often heard mariners speak of a miraculous bird called Roc, and conceived that the great dome which I so much admired must be its egg. In short, the bird alighted, and sat over the egg. As I perceived her coming, I crept close to the egg, so that I had before me one of the legs of the bird, which was as big as the trunk of a tree. I tied myself strongly to it with my turban,

in hopes that the roc * next morning would carry me with her out of this desert island. After having passed the night in this condition, the bird flew away as soon as it was daylight, and carried me so high, that I could not discern the earth; she afterwards descended with so much rapidity that I lost my senses. But when I found myself on the ground, I speedily untied the knot, and had scarcely done so, when the roc, having taken up a serpent of a monstrous length in her bill, flew away.†

The spot where it left me was encompassed on all sides by mountains, that seemed to reach above the clouds, and so steep that there was no possibility of getting out of the valley. This was a new perplexity: so that when I compared this place with the desert island from which the roc had brought me, I found that I had gained nothing by the change.

As I walked through this valley, I perceived it was strewed with diamonds, some of which were of a surprising bigness. I took pleasure in looking upon them; but shortly saw at a distance such objects as greatly diminished my satisfaction, and which I could not view without terror, namely, a great number of serpents, so monstrous, that the least of them was capable of swallowing an elephant. They retired in the day-time to their dens, where they hid themselves from the roc, their enemy, and came out only in the night.

* Marco Paolo in his Travels, and Father Martini in his History of China, speak of this bird called *Ruch*, and say it will take up an elephant and a rhinoceros. See also Vigafetta in Ramusio's Collection of Voyages, 1369. The combat between eagles and elephants is to be found in Pliny, Solinus, and Diodorus Siculus.—HOLZ.

† Of serpents devoured by eagles, see Marco Paolo, hereafter cited.—HOLZ.

I spent the day in walking about in the valley, resting myself at times in such places as I thought most convenient. When night came on, I went into a cave, where I thought I might repose in safety. I secured the entrance, which was low and narrow, with a great stone to preserve me from the serpents; but not so far as to exclude the light. I supped on part of my provisions, but the serpents, which began hissing round me, put me into such extreme fear, that you may easily imagine I did not sleep. When day appeared, the serpents retired, and I came out of the cave trembling. I can justly say, that I walked upon diamonds, without feeling any inclination to touch them. At last I sat down, and notwithstanding my apprehensions, not having closed my eyes during the night, fell asleep, after having eaten a little more of my provision. But I had scarcely shut my eyes, when something that fell by me with a great noise awaked me. This was a large piece of raw meat; and at the same time I saw several others fall down from the rocks in different places.

I had always regarded as fabulous what I had heard sailors and others relate of the valley of diamonds, and of the stratagems employed by merchants to obtain jewels from thence; but now I found that they had stated nothing but truth. For the fact is, that the merchants come to the neighbourhood of this valley when the eagles have young ones; and, throwing great joints of meat into the valley, the diamonds upon whose points they fall stick to them; the eagles, which are stronger in this country than anywhere else, pounce with great force upon those pieces of meat, and carry them to their nests on the

precipices of the rocks to feed their young: the merchants at this time run to their nests, disturb and drive off the eagles by their shouts, and take away the diamonds that stick to the meat.*

Until I perceived the device I had concluded it to be impossible for me to get from this abyss, which I regarded as my grave; but now I changed my opinion, and began to think upon the means of my deliverance.—Here day began to appear, which obliged Scheherazade to break off, but she went on the next night as follows.

THE SEVENTY-FOURTH NIGHT.

SIR, said she to the sultan, Sinbad continued the story of the adventure of his second voyage thus: I began to collect together the largest diamonds I could find, and put them into the leather bag in which I used to carry my provisions. I afterwards took the largest of the pieces of meat, tied it close round me with the cloth of my turban, and then laid myself upon the ground with my face downward, the bag of diamonds being made fast to my girdle.

I had scarcely placed myself in this posture when the eagles came. Each of them seized a piece of meat, and one of the strongest having taken me up, with the piece of meat to which I was fastened, carried me

* Epiphanius, in a treatise on the twelve stones in the Jewish high priest's breastplate, tells a like story of the jacinths in the deserts of Scythia. Marco Paolo places it beyond Malabar, in a situation which would suit Golconda. See also Benjamin of Tudela, who travelled between 1160 and 1173.—HOLZ.

to his nest on the top of the mountain. The merchants immediately began their shouting to frighten the eagles; and when they had obliged them to quit their prey, one of them came to the nest where I was. He was much alarmed when he saw me; but recovering himself, instead of inquiring how I came thither, began to quarrel with me, and asked, why I stole his goods? You will treat me, replied I, with more civility when you know me better. Do not be uneasy, I have diamonds enough for you and myself, more than all the other merchants together. Whatever they have they owe to chance, but I selected for myself in the bottom of the valley those which you see in this bag. I had scarcely done speaking, when the other merchants came crowding about us, much astonished to see me; but they were much more surprised when I told them my story. Yet they did not so much admire my stratagem to effect my deliverance, as my courage in putting it into execution.

They conducted me to their encampment, and there having opened my bag, they were surprised at the largeness of my diamonds, and confessed, that in all the courts which they had visited they had never seen any of such size and perfection. I prayed the merchant who owned the nest to which I had been carried (for every merchant had his own), to take as many for his share as he pleased. He contented himself with one, and that too the least of them; and when I pressed him to take more, without fear of doing me any injury, No, said he, I am very well satisfied with this, which is valuable enough to save me the trouble of making any more voyages, and will raise as great a fortune as I desire.

I spent the night with the merchants, to whom I related my story a second time, for the satisfaction of those who had not heard it. I could not moderate my joy when I found myself delivered from the danger I have mentioned. I thought myself in a dream, and could scarcely believe myself out of danger.

The merchants had thrown their pieces of meat into the valley for several days. And each of them being satisfied with the diamonds that had fallen to his lot, we left the place the next morning, and travelled near high mountains, where there were serpents of a prodigious length, which we had the good fortune to escape. We took shipping at the first port we reached, and touched at the isle of Roha, where the trees grow that yield camphire. This tree is so large, and its branches so thick, that one hundred men may easily sit under its shade. The juice of which the camphire is made exudes from a hole bored in the upper part of the tree, is received in a vessel, where it thickens to a consistency, and becomes what we call camphire; after the juice is thus drawn out, the tree withers and dies.

In this island is also found the rhinoceros, an animal less than the elephant, but larger than the buffalo. It has a horn upon its nose, about a cubit in length; this horn is solid, and cleft through the middle, upon this may be seen white lines, representing the figure of a man. The rhinoceros fights with the elephant, runs his horn into his belly, and carries him off upon his head; but the blood and the fat of the elephant running into his eyes, and making him blind, he falls to the ground; and then, strange to relate! the roc comes and carries them both away in her claws, for food for her young ones.

I pass over many other things peculiar to this island, lest I should be troublesome to you. Here I exchanged some of my diamonds for merchandise. From hence we went to other islands, and at last, having touched at several trading towns of the continent, we landed at Bussorah, from whence I proceeded to Bagdad. There I immediately gave large presents to the poor, and lived honourably upon the vast riches I had brought, and gained with so much fatigue.

Thus Sinbad ended the relation of the second voyage, gave Hindbad another hundred sequins, and invited him to come the next day to hear the account of the third. The rest of the guests returned to their homes, and came again the following day at the same hour, and one may be sure the porter did not fail, having by this time almost forgotten his former poverty. When dinner was over, Sinbad demanded attention, and gave them an account of his third voyage, as follows.

THE THIRD VOYAGE.

I soon lost in the pleasures of life the remembrance of the perils I had encountered in my two former voyages; and being in the flower of my age, I grew weary of living without business, and hardening myself against the thought of any danger I might incur, went from Bagdad to Bussorah with the richest commodities of the country. There I embarked again with some merchants. We made a long voyage, and touched at several ports, where we carried on a considerable trade. One day, being out in the main ocean, we were overtaken by a dreadful tempest, which drove us from our course. The tempest continued several days, and

brought us before the port of an island, which the captain was very unwilling to enter; but we were obliged to cast anchor. When we had furled our sails, the captain told us that this, and some other neighbouring islands,* were inhabited by hairy savages, who would speedily attack us; and, though they were but dwarfs, yet our misfortune was such, that we must make no resistance, for they were more in number than the locusts; and if we happened to kill one of them, they would all fall upon us and destroy us.—Here day beginning to appear, Scheherazade broke off her story, and continued it next night, as follows.

THE SEVENTY-FIFTH NIGHT.

THIS account of the captain, continued Sinbad, put the whole company into great consternation, and we soon found that what he had told us was but too true; an innumerable multitude of frightful savages, about two feet high,† covered all over with red hair, came swimming towards us, and encompassed our ship. They spoke to us as they came near, but we understood not their language; they climbed up the sides of the ship with such agility as surprised us. We beheld all this with dread, but without daring to defend ourselves, or to divert them from their mischievous design. In short, they took down our sails, cut the cable, and hauling to the shore, made us all get out, and afterwards carried the ship into another

* Ptolemy places the island of Satyrs, inhabited by cannibals, to the eastward of the island of Sunda.—HOLE.

† These are described by William de Rubruquis 1253, and supposed to be apes.—HOLE.

island, from whence they had come. All voyagers carefully avoided the island where they left us, it being very dangerous to stay there, for a reason you shall presently hear; but we were forced to bear our affliction with patience.

We went forward into the island, where we gathered some fruits and herbs to prolong our lives as long as we could; but we expected nothing but death. As we advanced, we perceived at a distance a vast pile of building, and made towards it. We found it to be a palace, elegantly built, and very lofty, with a gate of ebony of two leaves, which we forced open. We entered the court, where we saw before us a large apartment, with a porch, having on one side a heap of human bones, and on the other a vast number of roasting spits. We trembled at this spectacle, and being fatigued with travelling, fell to the ground, seized with deadly apprehension, and lay a long time motionless.

The sun set, and whilst we were in the lamentable condition I have described, the gate of the apartment opened with a loud crash, and there came out the horrible figure of a black man, as tall as a lofty palm-tree. He had but one eye, and that in the middle of his forehead, where it looked as red as a burning coal. His fore-teeth were very long and sharp, and stood out of his mouth, which was as deep as that of a horse. His upper lip hung down upon his breast. His ears resembled those of an elephant,* and covered his shoulders; and his nails were as long and crooked as the talons of the greatest birds. At the sight of so

* The long-eared people, mentioned by Strabo and Pliny, vii. 2, and Marsden's History of Sumatra, p. 47.—HOLE.

frightful a giant, we became insensible, and lay like dead men.*

At last we came to ourselves, and saw him sitting in the porch looking at us. When he had considered us well, he advanced towards us, and laying his hand upon me, took me up by the nape of my neck, and turned me round as a butcher would do a sheep's head. After having examined me, and perceiving me to be so lean that I had nothing but skin and bone, he let me go. He took up all the rest one by one, and viewed them in the same manner. The captain being the fattest, he held him with one hand, as I would do a sparrow, and thrust a spit through him; he then kindled a great fire, roasted, and ate him in his apartment for his supper. Having finished his repast, he returned to his porch, where he lay and fell asleep, snoring louder than thunder. He slept thus till morning. As to ourselves, it was not possible for us to enjoy any rest, so that we passed the night in the most painful apprehension that can be imagined. When day appeared the giant awoke, got up, went out, and left us in the palace.

When we thought him at a distance, we broke the melancholy silence we had preserved the whole of the night, and filled the 'palace with our lamentations and groans. Though we were several in number, and had but one enemy, it never occurred to us to effect our deliverance by putting him to death. This enterprise however, though difficult of execution, was the only design we ought naturally to have formed.

* Without going back to the Cyclops in the ninth book of the Odyssey, Sir John Mandeville will furnish such one-eyed giants in one of the Indian islands.—HOLB.

We thought of several other expedients, but determined upon none ; and submitting ourselves to what it should please God to order concerning us, we spent the day in traversing the island, supporting ourselves with fruits and herbs as we had done the day before. In the evening we sought for some place of shelter, but found none ; so that we were forced, whether we would or not, to return to the palace.

The giant failed not to return, and supped once more upon one of our companions, after which he slept, and snored till day, and then went out and left us as before. Our situation appeared to us so dreadful, that several of my comrades designed to throw themselves into the sea, rather than die so painful a death ; and endeavoured to persuade the others to follow their example. Upon which one of the company answered, That we were forbidden to destroy ourselves ; but even if that were not the case, it was much more reasonable to devise some method to rid ourselves of the monster who had destined us to so horrible a fate.

Having thought of a project for this purpose, I communicated it to my comrades, who approved it. Brethren, said I, you know there is much timber floating upon the coast ; if you will be advised by me, let us make several rafts capable of bearing us, and when they are done, leave them there till we find it convenient to use them. In the meantime, we will carry into execution the design I proposed to you for our deliverance from the giant, and if it succeed, we may remain here patiently awaiting the arrival of some ship to carry us out of this fatal island ; but if it happen to miscarry, we will take to our rafts, and put to sea. I admit that by exposing ourselves to the fury of the

waves, we run a risk of losing our lives ; but is it not better to be buried in the sea than in the entrails of this monster, who has already devoured two of our number ? My advice was approved, and we made rafts capable of carrying three persons on each.

We returned to the palace towards the evening, and the giant arrived shortly after. We were forced to submit to seeing another of our comrades roasted. But at last we revenged ourselves on the brutish giant in the following manner. After he had finished his cursed supper, he lay down on his back, and fell asleep. As soon as we heard him snore, according to his custom, nine of the boldest among us, and myself, took each of us a spit, and putting the points of them into the fire till they were burning hot, we thrust them into his eye all at once, and blinded him. The pain made him break out into a frightful yell : he started up, and stretched out his hands, in order to sacrifice some of us to his rage : but we ran to such places as he could not reach ; and after having sought for us in vain, he groped for the gate, and went out, howling in agony. —Scheherazade stopped here, but next night resumed her story.

THE SEVENTY-SIXTH NIGHT.

WE quitted the palace after the giant, continued Sinbad, and came to the shore, where we had left our rafts, and put them immediately to sea. We waited till day, in order to get upon them, in case the giant should come towards us with any guide of his own species ; but we hoped if he did not appear by sun-

rising, and gave over his howling, which we still heard, that he would prove to be dead ; and if that happened to be the case, we resolved to stay in that island, and not to risk our lives upon the rafts. But day had scarcely appeared when we perceived our cruel enemy, accompanied with two others almost of the same size, leading him ; and a great number more coming before him at a quick pace.

We did not hesitate to take to our rafts, and put to sea with all the speed we could. The giants, who perceived this, took up great stones, and running to the shore, entered the water up to the middle, and threw so exactly, that they sunk all the rafts but that I was upon ; and all my companions, except the two with me, were drowned. We rowed with all our might, and got out of the reach of the giants. But when we got out to sea, we were exposed to the mercy of the waves and winds, and tossed about, sometimes on one side, and sometimes on another, and spent that night and the following day under the most painful uncertainty as to our fate ; but next morning we had the good fortune to be thrown upon an island, where we landed with much joy. We found excellent fruit, which afforded us great relief, and recruited our strength.

At night we went to sleep on the sea-shore ; but were awakened by the noise of a serpent of surprising length and thickness, whose scales made a rustling noise as he wound himself along. It swallowed up one of my comrades, notwithstanding his loud cries, and the efforts he made to extricate himself from it ; dashing him several times against the ground, it crushed him, and we could hear it gnaw and tear the poor

wretch's bones, though we had fled to a considerable distance. The following day, to our great terror, we saw the serpent again, when I exclaimed, O heaven, to what dangers are we exposed ! We rejoiced yesterday at having escaped from the cruelty of a giant and the rage of the waves, now are we fallen into another danger equally dreadful.

As we walked about, we saw a large tall tree, upon which we designed to pass the following night, for our security ; and having satisfied our hunger with fruit, we mounted it accordingly. Shortly after, the serpent came hissing to the foot of the tree ; raised itself up against the trunk of it, and meeting with my comrade who sat lower than I, swallowed him at once, and went off.

I remained upon the tree till it was day, and then came down, more like a dead man than one alive, expecting the same fate with my two companions. This filled me with horror, and I advanced some steps to throw myself into the sea ; but the natural love of life prompting us to prolong it as long as we can, I withstood this dictate of despair, and submitted myself to the will of God, who disposes of our lives at His pleasure.

In the meantime I collected together a great quantity of small wood, brambles, and dry thorns, and making them up into faggots, made a wide circle with them round the tree, and also tied some of them to the branches over my head. Having done this, when the evening came I shut myself up within this circle, with the melancholy satisfaction that I had neglected nothing which could preserve me from the cruel destiny with which I was threatened. The serpent failed not to

come at the usual hour, and went round the tree, seeking for an opportunity to devour me, but was prevented by the rampart I had made ; so that he lay till day, like a cat watching in vain for a mouse that has fortunately reached a place of safety. When day appeared, he retired, but I dared not to leave my fort until the sun arose.

I felt so much fatigued by the labour to which it had put me, and suffered so much from his poisonous breath, that death seemed more eligible to me than the horrors of such a state. I came down from the tree, and not thinking of the resignation I had the preceding day resolved to exercise, I ran towards the sea, with a design to throw myself into it.—Here Scheherazade stopped, because day appeared, and next night continued her story.

THE SEVENTY-SEVENTH NIGHT.

SINBAD pursued the account of his third voyage thus : God took compassion on my hopeless state ; for just as I was going to throw myself into the sea, I perceived a ship at a considerable distance. I called as loud as I could, and taking the linen from my turban, displayed it, that they might observe me. This had the desired effect ; the crew perceived me, and the captain sent his boat for me. As soon as I came on board, the merchants and seamen flocked about me, to know how I came into that desert island ; and after I had related to them all that had befallen me, the oldest among them said to me, They had several times heard of the giants that dwelt in that island, that they were

cannibals, and ate men raw as well as roasted ; and as to the serpents, they added, that there were abundance in the island, that hid themselves by day, and came abroad by night. After having testified their joy at my escaping so many dangers, they brought me the best of their provisions ; and the captain, seeing that I was in rags, was so generous as to give me one of his own suits. We continued at sea for some time, touched at several islands, and at last landed at that of Salabat,* where sandal wood is obtained, which is of great use in medicine. We entered the port, and came to anchor. The merchants began to unload their goods, in order to sell or exchange them. In the meantime, the captain came to me, and said, Brother, I have here some goods that belonged to a merchant, who sailed some time on board this ship, and he being dead, I design to dispose of them for the benefit of his heirs, when I find who they are. The bales he spoke of lay on the deck, and showing them to me, he said, There are the goods ; I hope you will take care to sell them, and you shall have factorage. I thanked him for thus affording me an opportunity of employing myself, because I hated to be idle.

The clerk of the ship took an account of all the bales, with the names of the merchants to whom they belonged. And when he asked the captain in whose name he should enter those he had given me the charge of, Enter them, said the captain, in the name of Sinbad, I could not hear myself named without some emotion ; and looking steadfastly on the captain, I knew him to be the person who, in my second

* Possibly Timor, which Linschoten celebrates for its woods and wildernesses of *sanders*. Purchas' Pilgrims, ii. p. 1784.—HOLE.

voyage, had left me in the island where I fell asleep, and sailed without me, or sending to see for me. But I could not recollect him at first, he was so much altered since I had seen him.

I was not surprised that he, believing me to be dead, did not recognise me. Captain, said I, was the merchant's name, to whom those bales belonged, Sinbad? Yes, replied he, that was his name; he came from Bagdad, and embarked on board my ship at Bussorah. One day when we landed at an island to take in water and other refreshments, I know not by what mistake, I sailed without observing that he did not re-embark with us; neither I nor the merchants perceived it till four hours after. We had the wind in our stern, and so fresh a gale, that it was not then possible for us to tack about for him. You believe him, then, to be dead? said I. Certainly, answered he. No, captain, I resumed, look at me, and you may know that I am Sinbad, whom you left in that desert island.—Here Scheherazade perceiving day, discontinued her story, and the next morning resumed it thus.

THE SEVENTY-EIGHTH NIGHT.

THE captain, continued Sinbad, having considered me attentively, recognised me. God be praised, said he, embracing me, I rejoice that fortune has rectified my fault. There are your goods, which I always took care to preserve. I took them from him, and made him the acknowledgments to which he was entitled.

From the isle of Salabat, we went to another, where I furnished myself with cloves, cinnamon, and other

spices. As we sailed from this island, we saw a tortoise twenty cubits in length and breadth.* We observed also an amphibious animal like a cow, which gave milk;† its skin is so hard, that they usually make bucklers of it. I saw another, which had the shape and colour of a camel.‡

In short, after a long voyage I arrived at Bussorah, and from thence returned to Bagdad, with so much wealth that I knew not its extent. I gave a great deal to the poor, and bought another considerable estate in addition to what I had already.

Thus Sinbad finished the history of his third voyage; gave another hundred sequins to Hindbad, invited him to dinner again the next day, to hear the story of his fourth voyage. Hindbad and the company retired; and on the following day, when they returned, Sinbad after dinner continued the relation of his adventures.

THE FOURTH VOYAGE.

The pleasures and amusements which I enjoyed after my third voyage had not charms sufficient to divert me from another. My passion for trade, and my love of novelty, again prevailed. I therefore settled my affairs, and having provided a stock of goods fit for the traffic I designed to engage in, I set out on my journey. I took the route of Persia, travelled over several provinces, and then arrived at a port, where I embarked. We hoisted our sails, and

* Elian, Hist. Ann. xvi. 16, describes tortoises fifteen cubits long, the shells big enough to cover a house; and Mandeville says, three men might hide under them in the island of Calonah, not far from Java.—HOLE.

† The Hippopotamus.

‡ The Manatre.

touched at several ports of the continent, and some of the eastern islands, and put out to sea: we were overtaken by such a sudden gust of wind, as obliged the captain to lower his yards, and take all other necessary precautions to prevent the danger that threatened us. But all was in vain; our endeavours had no effect, the sails were split in a thousand pieces, and the ship was stranded; several of the merchants and seamen were drowned, and the cargo was lost.

Scheherazade perceiving day, discontinued; but resumed her story next night.

THE SEVENTY-NINTH NIGHT.

I HAD the good fortune, continued Sinbad, with several of the merchants and mariners, to get upon some planks, and we were carried by the current to an island which lay before us. There we found fruit and spring water, which preserved our lives. We stayed all night near the place where we had been cast ashore, without consulting what we should do; our misfortune had so much dispirited us that we could not deliberate.

Next morning, as soon as the sun was up, we walked from the shore, and advancing into the island, saw some houses, which we approached. As soon as we drew near, we were encompassed by a great number of negroes, who seized us, shared us among them, and carried us to their respective habitations.*

* In the sea of Andaman, or bay of Bengal, the Mohammedan travellers, in the ninth century, mention negro cannibals. Ptolemy places them in the same bay in the Nicobar islands.—HOLE.

I, and five of my comrades, were carried to one place; here they made us sit down, and gave us a certain herb, which they made signs to us to eat. My comrades, not taking notice that the blacks ate none of it themselves, thought only of satisfying their hunger, and ate with greediness. But I, suspecting some trick, would not so much as taste it, which happened well for me; for in a little time after, I perceived my companions had lost their senses, and that when they spoke to me, they knew not what they said.

The negroes fed us afterwards with rice, prepared with oil of cocoa-nuts; and my comrades, who had lost their reason, ate of it greedily. I also partook of it, but very sparingly. They gave us that herb at first on purpose to deprive us of our senses*, that we might not be aware of the sad destiny prepared for us; and they supplied us with rice to fatten us; for, being cannibals, their design was to eat us as soon as we grew fat. This accordingly happened, for they devoured my comrades, who were not sensible of their condition; but my senses being entire, you may easily guess that instead of growing fat, as the rest did, I grew leaner every day. The fear of death under which I laboured turned all my food into poison. I fell into a languishing distemper, which proved my safety; for the negroes, having killed and eaten my companions, seeing me to be withered, lean, and sick, deferred my death.

Meanwhile I had much liberty, so that scarcely

* The lotus of Homer's Odyssey, the intoxicating seed of Sumatra, mentioned by Davis 1597; and the herb *doutroa* of Linschoten, or *duto* of Lobo; *dutry* and *bung*, or *bang* of Fryer.—HOLE.

any notice was taken of what I did, and this gave me an opportunity one day to get at a distance from the houses and to make my escape. An old man, who saw me and suspected my design, called to me as loud as he could to return ; but instead of obeying him, I redoubled my speed, and quickly got out of sight. At that time there was none but the old man about the houses, the rest being abroad, and not to return till night, which was usual with them. Therefore, being sure that they could not arrive time enough to pursue me, I went on till night, when I stopped to rest a little, and to eat some of the provisions I had secured ; but I speedily set forward again, and travelled seven days, avoiding those places which seemed to be inhabited, and lived for the most part upon cocoa-nuts, which served me both for meat and drink. On the eighth day I came near the sea, and saw some white people like myself, gathering pepper,* of which there was great plenty in that place. This I took to be a good omen, and went to them without any scruple.—Scheherazade broke off here, and went on with the story next night, as follows :

THE EIGHTIETH NIGHT.

THE people who gathered pepper, continued Sinbad, came to meet me as soon as they saw me, and asked me in Arabic who I was, and whence I came ? I was overjoyed to hear them speak in my own language, and satisfied their curiosity by giving them an account of

* Sunda islands and Sumatra produce plenty of pepper and cocoa-nuts.—HOLL.

my shipwreck, and how I fell into the hands of the negroes. Those negroes, replied they, eat men, and by what miracle did you escape their cruelty? I related to them the circumstances I have just mentioned, at which they were wonderfully surprised.

I stayed with them till they had gathered their quantity of pepper, and then sailed with them to the island from whence they had come. They presented me to their king, who was a good prince. He had the patience to hear the relation of my adventures, which surprised him; and he afterwards gave me clothes, and commanded care to be taken of me.

The island was very well peopled, plentiful in everything, and the capital a place of great trade. This agreeable retreat was very comfortable to me, after my misfortunes, and the kindness of this generous prince completed my satisfaction. In a word, there was not a person more in favour with him than myself; and consequently every man in court and city sought to oblige me; so that in a very little time I was looked upon rather as a native than a stranger.

I observed one thing, which to me appeared very extraordinary. All the people, the king himself not excepted, rode their horses without bridle or stirrups. This made me one day take the liberty to ask the king how it came to pass? His majesty answered, That I talked to him of things which nobody knew the use of in his dominions.

I went immediately to a workman, and gave him a model for making the stock of a saddle. When that was done, I covered it myself with velvet and leather, and embroidered it with gold. I afterwards went to a smith who made me a bit, according to the pattern I

showed him, and also some stirrups. When I had all things completed, I presented them to the king, and put them upon one of his horses. His majesty mounted immediately, and was so pleased with them, that he testified his satisfaction by large presents. I could not avoid making several others for the ministers and principal officers of his household, who all of them made me presents that enriched me in a little time. I also made some for the people of best quality in the city, which gained me great reputation and regard.

As I paid my court very constantly to the king, he said to me one day, Sinbad, I love thee; and all my subjects who know thee, treat thee according to my example. I have one thing to demand of thee, which thou must grant. Sir, answered I, there is nothing but I will do, as a mark of my obedience to your majesty, whose power over me is absolute. I have a mind thou shouldst marry, replied he, that so thou mayest stay in my dominions, and think no more of thy own country. I durst not resist the prince's will, and he gave me one of the ladies of his court, noble, beautiful, and rich. The ceremonies of marriage being over, I went and dwelt with my wife, and for some time we lived together in perfect harmony. I was not, however, satisfied with my banishment, therefore designed to make my escape the first opportunity, and to return to Bagdad; which my present settlement, how advantageous soever, could not make me forget.

At this time the wife of one of my neighbours, with whom I had contracted a very strict friendship, fell sick, and died. I went to see and comfort him in his affliction, and finding him absorbed in sorrow, I said to him as soon as I saw him, God preserve you and

grant you a long life. Alas! replied he, how do you think I should obtain the favour you wish me? I have not above an hour to live. Pray, said I, do not entertain such a melancholy thought; I hope I shall enjoy your company many years. I wish you, he replied, a long life; but my days are at an end, for I must be buried this day with my wife.* This is a law which our ancestors established in this island, and it is always observed inviolably. The living husband is interred with the dead wife, and the living wife with the dead husband. Nothing can save me; every one must submit to this law.

While he was giving me an account of this barbarous custom, the very relation of which chilled my blood, his kindred, friends, and neighbours came in a body to assist at the funeral. They dressed the corpse of the woman in her richest apparel, and all her jewels, as if it had been her wedding-day; then they placed her in an open coffin, and began their march to the place of burial. The husband walked at the head of the company, and followed the corpse. They proceeded to a high mountain, and when they had reached the place of their destination, they took up a large stone, which covered the mouth of a deep pit, and let down the corpse with all its apparel and jewels. Then the husband, embracing his kindred and friends, suffered himself to be put into another open coffin without resistance, with a pot of water, and seven small loaves, and was let down in the same manner. The mountain was of considerable length,

* Mandeville mentions the burying the wives alive with the dead husband, in the island of Calanak; and Jerom the husband with the wives, in Scythia.—HOLZ.

and extended along the sea-shore, and the pit was very deep. The ceremony being over, the aperture was again covered with the stone, and the company returned.

It is needless for me to tell you that I was a most melancholy spectator of this funeral, while the rest were scarcely moved, the custom was to them so familiar. I could not forbear communicating to the king my sentiment respecting the practice: Sir, I said, I cannot but feel astonished at the strange usage observed in this country, of burying the living with the dead. I have been a great traveller, and seen many countries, but never heard of so cruel a law. What do you mean, Sinbad? replied the king: it is a common law. I shall be interred with the queen, my wife, if she die first. But, sir, said I, may I presume to ask your majesty, if strangers be obliged to observe this law? Without doubt, returned the king (smiling at the occasion of my question), they are not exempted, if they be married in this island.

I returned home much depressed by this answer; for the fear of my wife's dying first, and that I should be interred alive with her, occasioned me very uneasy reflections. But there was no remedy; I must have patience, and submit to the will of God. I trembled, however, at every little indisposition of my wife: alas! in a little time my fears were realised, for she fell sick and died.

Scheherazade stopped here, and resumed her story the next night.

THE EIGHTY-FIRST NIGHT.

JUDGE of my sorrow, continued Sinbad ; to be interred alive seemed to me as deplorable a termination of life as to be devoured by cannibals. It was necessary, however, to submit. The king and all his court expressed their wish to honour the funeral with their presence, and the most considerable people of the city did the same. When all was ready for the ceremony, the corpse was put into a coffin, with all her jewels and her most magnificent apparel. The procession began, and as second actor in this doleful tragedy, I went next the corpse, with my eyes full of tears, bewailing my deplorable fate. Before we reached the mountain, I made an attempt to affect the minds of the spectators : I addressed myself to the king first, and then to all those that were round me ; bowing before them to the earth, and kissing the border of their garments, I prayed them to have compassion upon me. Consider, said I, that I am a stranger, and ought not to be subject to this rigorous law, and that I have another wife and children in my own country. Although I spoke in the most pathetic manner, no one was moved by my address ; on the contrary, they ridiculed my dread of death as cowardly, made haste to let my wife's corpse into the pit, and lowered me down the next moment in an open coffin with a vessel full of water and seven loaves. In short, the fatal ceremony being performed, they covered over the mouth of the pit, notwithstanding my grief and piteous lamentations.

THE EIGHTY-FIRST NIGHT.

My sorrow, continued Sinbad, continued to me as deplorable a fate as to be devoured by cannibals. It was not, however, to submit. The king and doctors, however, wished to honour the funeral with a magnificent and the most considerable people of the country the same. When all was ready for the ceremony, the corpse was put into a coffin, which was covered with her most magnificent apparel. I, as first actor in this tragedy, went next the corpse, with my arms outstretched, bewailing my deplorable fate. Before I reached the mountain, I made an attempt to address the heads of the spectators: I addressed myself first to the king, and then to all those that were round me. I begged them to bury me before them to the earth, and kissing the feet of their garments, I prayed them to have compassion on me. Consider, said I, that I am a man, and ought not to be subject to this rigorous punishment. I have another wife and children in the city. Although I spoke in the most pathetic manner, I was moved by my address: on this point I succeeded in my dread of death as cowardly as I was. I then cast my wife's corpse into the pit, and myself followed the next moment in an open coffin, which was covered with water and seven leaves. In short, the ceremony being performed, they covered the mountain with the most precious and precious laudable substances.



STORY OF SINBAD THE VOYAGER.

(The funeral of Sinbad's wife.)

As I approached the bottom, I discovered by the aid of the little light that came from above the nature of this subterranean place; it seemed an endless cavern, and might be about fifty fathoms deep. I was annoyed by an insufferable stench, proceeding from the multitude of bodies which I saw on the right and left; nay, I fancied that I heard some of them sigh out their last. However, when I got down, I immediately left my coffin, and getting at a distance from the bodies, held my nose, and lay down upon the ground, where I stayed a considerable time, bathed in tears. At last, reflecting on my melancholy case, It is true, said I, that God disposes all things according to the decrees of His providence; but, unhappy Sinbad, hast thou any but thyself to blame that thou art brought to die so strange a death? Would to God thou hadst perished in some of those tempests which thou hast escaped! then thy death had not been so lingering, and so terrible in all its circumstances. But thou hast drawn all this upon thyself by thy inordinate avarice. Ah, unfortunate wretch! shouldst thou not rather have remained at home, and quietly enjoyed the fruits of thy labour?

Such were the vain complaints with which I filled the cave, beating my head and breast out of rage and despair, and abandoning myself to the most afflicting thoughts. Nevertheless, I must tell you, that instead of calling death to my assistance in that miserable condition, I felt still an inclination to live, and to do all I could to prolong my days. I went groping about, with my nose stopped, for the bread and water that was in my coffin, and took some of it. Though the darkness of the cave was so great that I could not

distinguish day and night, yet I always found my coffin again, and the cave seemed to be more spacious and fuller of bodies than it had appeared to be at first. I lived for some days upon my bread and water, which being all spent, I at last prepared for death.—At these words, Scheherazade left off, but resumed the story the next night.

THE EIGHTY-SECOND NIGHT.

As I was thinking of death, continued Sinbad, I heard the stone lifted up from the mouth of the cave, and immediately the corpse of a man was let down. When reduced to necessity, it is natural to come to extreme resolutions. While they let down the woman I approached the place where her coffin was to be put, and as soon as I perceived they were again covering the mouth of the cave, gave the unfortunate wretch two or three violent blows over the head, with a large bone; which stunned, or, to say the truth, killed her. I committed this inhuman action merely for the sake of the bread and water that was in her coffin, and thus I had provision for some days more. When that was spent, they let down another dead woman, and a living man; I killed the man in the same manner, and as there was then a sort of mortality in the town, by continuing this practice I did not want for provisions.

One day after I had despatched another woman, I heard something tread, and breathing or panting as it walked. I advanced towards that side from whence I heard the noise, and on my approach the creature puffed and blew harder, as if running away from me.

I followed the noise, and the thing seemed to stop sometimes, but always fled and blew as I approached. I pursued it for a considerable time, till at last I perceived a light, resembling a star; I went on, sometimes lost sight of it, but always found it again, and at last discovered that it came through a hole in the rock, large enough to admit a man.

Upon this, I stopped some time to rest, being much fatigued with the rapidity of my progress: afterwards coming up to the hole, I got through, and found myself upon the sea-shore. I leave you to guess the excess of my joy: it was such that I could scarcely persuade myself that the whole was not a dream.

But when I was recovered from my surprise, and convinced of the reality of my escape, I perceived what I had followed to be a creature which came out of the sea, and was accustomed to enter the cavern and feed upon the bodies of the dead.*

I examined the mountain, and found it to be situated betwixt the sea and the town, but without any passage to or communication with the latter; the rocks on the sea side being high and perpendicularly steep. I prostrated myself on the shore to thank God for this mercy, and afterwards entered the cave again to fetch bread and water, which I ate by daylight with a better appetite than I had done since my interment in the dark cavern.

I returned thither a second time, and groped among the coffins for all the diamonds, rubies, pearls, gold bracelets, and rich stuffs I could find; these I brought to the shore, and tying them up neatly into bales, with the cords that let down the coffins, I laid them together

* See the escape of Aristomenes, in his life by Rowe.—HOLE.

upon the beach, waiting till some ship might appear, without fear of rain, for it was then the dry season.

After two or three days, I perceived a ship just come out of the harbour, making for the place where I was. I made a sign with the linen of my turban, and called to the crew as loud as I could. They heard me, and sent a boat to bring me on board, when they asked by what misfortune I came thither; I told them that I had suffered shipwreck two days before, and made shift to get ashore with the goods they saw. It was fortunate for me that these people did not consider the place where I was, nor inquire into the probability of what I told them; but without hesitation took me on board with my goods. When I came to the ship, the captain was so well pleased to have saved me, and so much taken up with his own affairs, that he also took the story of my pretended shipwreck upon trust, and generously refused some jewels which I offered him.

We passed by several islands, and among others that called the isle of Bells, about ten days' sail from Serendib,* with a regular wind, and six from that of Kela, where we landed. This island produces lead mines, Indian canes,† and excellent camphire.

The king of the isle of Kela is very rich and powerful, and the isle of Bells, which is about two days journey in extent, is also subject to him. The inhabitants are so barbarous that they still eat human flesh. After we had finished our traffic in that island, we

* Now Ceylon. Serendib is Ceylon, and Kela is Cala or Calabar, where the Arabians touched in their way to China; so that it must have been somewhere about the point of Malabar.—RENAUDOT.

† Bamboo-trees.

put to sea again, and touched at several other ports ; at last I arrived happily at Bagdad with infinite riches, of which it is needless to trouble you with the detail. Out of gratitude to God for His mercies, I contributed liberally towards the support of several mosques, and the subsistence of the poor, gave myself up to the society of my kindred and friends, enjoying myself with them in festivities and amusements.

Here Sinbad finished the relation of his fourth voyage, which appeared more surprising to the company than the three former. He made a new present of one hundred sequins to Hindbad, whom he requested to return with the rest next day at the same hour to dine with him, and hear the story of his fifth voyage. Hindbad and the other guests took their leave and retired. Next morning when they all met, they sat down at table, and when dinner was over, Sinbad began the relation of his fifth voyage as follows :

THE FIFTH VOYAGE.

The pleasures I enjoyed had again charms enough to make me forget all the troubles and calamities I had undergone, but could not cure me of my inclination to make new voyages. I therefore bought goods, departed with them for the best seaport ; and there, that I might not be obliged to depend upon a captain, but have a ship at my own command, I remained till one was built on purpose, at my own charge. When the ship was ready, I went on board with my goods : but not having enough to load her, I agreed to take with me several merchants of different nations with their merchandise.

We sailed with the first fair wind, and after a long navigation, the first place we touched at was a desert island, where we found an egg of a roc, equal in size to that I formerly mentioned. There was a young roc in it just ready to be hatched, and its bill had begun to appear.

At these words Scheherazade stopped, because daylight began to enter the sultan's apartment; but the next night she resumed her story.

THE EIGHTY-THIRD NIGHT.

SINBAD continued the relation of his fifth voyage as follows:—The merchants whom I had taken on board, and who landed with me, broke the egg with hatchets, and made a hole in it, pulled out the young roc piece-meal, and roasted it. I had earnestly entreated them not to meddle with the egg, but they would not listen to me.

Scarcely had they finished their repast, when there appeared in the air at a considerable distance from us two great clouds. The captain whom I had hired to navigate my ship, knowing by experience what they meant, said they were the male and female roc that belonged to the young one, and pressed us to re-embark with all speed, to prevent the misfortune which he saw would otherwise befall us. We hastened on board, and set sail with all possible expedition.

In the meantime, the two rocs approached with a frightful noise, which they redoubled when they saw the egg broken, and their young one gone. They flew back in the direction they had come, and disappeared

for some time, while we made all the sail we could to endeavour to prevent that which unhappily befell us.

They soon returned, and we observed that each of them carried between its talons stones, or rather rocks, of a monstrous size. When they came directly over my ship, they hovered, and one of them * let fall a stone, but by the dexterity of the steersman it missed us, and falling into the sea, divided the water so that we could almost see the bottom. The other roc, to our misfortune, threw his massy burden so exactly upon the middle of the ship, as to split it into a thousand pieces. The mariners and passengers were all crushed to death, or sunk. I myself was of the number of the latter; but as I came up again, I fortunately caught hold of a piece of the wreck, and swimming sometimes with one hand, and sometimes with the other, but always holding fast my board, the wind and the tide favouring me, I came to an island, whose shore was very steep. I overcame that difficulty, however, and got ashore.

I sat down upon the grass, to recover myself from my fatigue, after which I went into the island to explore it. It seemed to be a delicious garden. I found trees everywhere, some of them bearing green, and others ripe fruits, and streams of fresh pure water running in pleasant meanders. I ate of the fruits, which I found excellent; and drank of the water, which was very light and good.

When night closed in, I lay down upon the grass in a convenient spot, but could not sleep an hour at a time, my mind being apprehensive of danger. I

* Bochart (*Hieroz.* vol. ii. p. 854) tells a story exactly similar from Demur or Damur, an Arabian writer who died 1405.—HOLE.

spent best part of the night in alarm, and reproached myself for my imprudence in not remaining at home, rather than undertaking this last voyage. These reflections carried me so far, that I began to form a design against my life; but daylight dispersed these melancholy thoughts. I got up, and walked among the trees, but not without some fears.

When I was a little advanced into the island, I saw an old man, who appeared very weak and infirm. He was sitting on the bank of a stream, and at first I took him to be one who had been shipwrecked like myself. I went towards him and saluted him, but he only slightly bowed his head. I asked him why he sat so still, but instead of answering me, he made a sign for me to take him upon my back, and carry him over the brook, signifying that it was to gather fruit.

I believed him really to stand in need of my assistance, took him upon my back, and having carried him over, bade him get down, and for that end stooped, that he might get off with ease; but instead of doing so (which I laugh at every time I think of it) the old man, who to me appeared quite decrepid, clasped his legs nimbly about my neck, when I perceived his skin to resemble that of a cow. He sat astride upon my shoulders, and held my throat so tight, that I thought he would have strangled me, the apprehension of which made me swoon and fall down.

Day appearing, Scheherazade was obliged to stop here, but pursued her story thus next night.

THE EIGHTY-FOURTH NIGHT.

NOTWITHSTANDING my fainting, continued Sinbad, the ill-natured old fellow kept fast about my neck, but opened his legs a little to give me time to recover my breath. When I had done so, he thrust one of his feet against my stomach, and struck me so rudely on the side with the other, that he forced me to rise up against my will. Having arisen, he made me walk under the trees, and forced me now and then to stop, to gather and eat fruit such as we found. He never left me all day, and when I lay down to rest at night, laid himself down with me, holding always fast about my neck. Every morning he pushed me to make me awake, and afterwards obliged me to get up and walk, and pressed me with his feet. You may judge then, gentlemen, what trouble I was in, to be loaded with such a burden of which I could not get rid.

One day I found in my way several dry calabashes that had fallen from a tree. I took a large one, and after cleaning it, pressed into it some juice of grapes, which abounded in the island; having filled the calabash, I put it by in a convenient place, and going thither again some days after, I tasted it, and found the wine so good, that it soon made me forget my sorrow, gave me new vigour, and so exhilarated my spirits, that I began to sing and dance as I walked along.

The old man, perceiving the effect which this liquor had upon me, and that I carried him with more ease than before, made me a sign to give him some of it.

I handed him the calabash, and the liquor pleasing his palate, he drank it all off. There being a considerable quantity of it, he became drunk immediately, and the fumes getting up into his head, he began to sing after his manner, and to dance with his breech upon my shoulders. His jolting made him vomit, and he loosened his legs from about me by degrees. Finding that he did not press me as before, I threw him upon the ground, where he lay without motion ; I then took up a great stone, and crushed his head to pieces.

I was extremely glad to be thus freed for ever from this troublesome fellow. I now walked towards the beach, where I met the crew of a ship that had cast anchor, to take in water. They were surprised to see me, but more so at hearing the particulars of my adventures. You fell, said they, into the hands of the old man of the sea, and are the first who ever escaped strangling by his malicious tricks. He never quitted those he had once made himself master of till he had destroyed them, and he has made this island notorious by the number of men he has slain ; so that the merchants and mariners who landed upon it durst not advance into the island but in numbers at a time.

After having informed me of these things, they carried me with them to the ship ; the captain received me with great kindness, when they told him what had befallen me. He put out again to sea, and after some days' sail, we arrived at the harbour of a great city, the houses of which were built with hewn stone.

One of the merchants who had taken me into his friendship invited me to go along with him, and carried me to a place appointed for the accommodation of foreign merchants. He gave me a large bag, and

having recommended me to some people of the town, who used to gather cocoa-nuts, desired them to take me with them. Go, said he, follow them, and act as you see them do, but do not separate from them, otherwise you may endanger your life. Having thus spoken, he gave me provisions for the journey, and I went with them.

We came to a thick forest of cocoa-trees, very lofty, with trunks so smooth that it was not possible to climb to the branches that bore the fruit. When we entered the forest we saw a great number of apes of several sizes, who fled as soon as they perceived us, and climbed up to the top of the trees with surprising swiftness.

Scheherazade would have gone on, but day appearing prevented her, and next night she resumed her narrative as follows.

THE EIGHTY-FIFTH NIGHT.

THE merchants with whom I was, continued Sinbad, gathered stones and threw them at the apes on the trees. I did the same, and the apes out of revenge threw cocoa-nuts at us so fast, and with such gestures, as sufficiently testified their anger and resentment. We gathered up the cocoa-nuts, and from time to time threw stones to provoke the apes ; so that by this strata-gem we filled our bags with cocoa-nuts, which it had been impossible otherwise to have done.

When we had gathered our number, we returned to the city, where the merchant who had sent me to the forest gave me the value of the cocoas I brought :

Go on, said he, and do the like every day, until you have got money enough to carry you home. I thanked him for his advice, and gradually collected as many cocoa-nuts as produced me a considerable sum.

The vessel in which I had come sailed with some merchants, who loaded her with cocoa-nuts. I expected the arrival of another, which anchored soon after for the like loading. I embarked in her all the cocoa-nuts I had, and when she was ready to sail, took leave of the merchant who had been so kind to me; but he could not embark with me, because he had not finished his business at the port.

We sailed towards the islands,* where pepper grows in great plenty. From thence we went to the isle of Comari,† where the best species of wood of aloes grows, and whose inhabitants have made it an inviolable law to themselves to drink no wine, and suffer no place of debauch. I exchanged my cocoa in those two islands for pepper and wood of aloes, and went with other merchants a pearl-fishing.‡ I hired divers, who brought me up some that were very large and pure. I embarked in a vessel that happily arrived at Bussorah; from thence I returned to Bagdad, where I made vast sums of my pepper, wood of aloes, and pearls. I gave the tenth of my gains in alms, as I had done upon my

* In the Straits of Sunda.—HOLE.

† This island, or peninsula, ends at the cape, which we now call Cape Comorin. It is also called Comar and Camor. The Mohammedan travellers say the king of Comar (whence they bring aloes) was subdued by Mihrage. The inhabitants are very virtuous, and debauchery with women and the use of wine are forbidden them. Accounts of India and China, p. 63.

‡ There still is, and has been from time immemorial, a pearl-fishery in the neighbourhood of Cape Comorin. See Marco Paolo.—HOLE.

return from my other voyages, and endeavoured to dissipate my fatigues by amusements of different kinds.

When Sinbad had finished his story, he ordered one hundred sequins to be given to Hindbad, who retired with the other guests; but next morning the same company returned to dine with rich Sinbad; who, after having treated them as formerly, requested their attention, and gave the following account of his sixth voyage.

THE SIXTH VOYAGE.

Gentlemen, said he, you long without doubt to know how, after having been shipwrecked five times, and escaped so many dangers, I could resolve again to tempt fortune, and expose myself to new hardships? I am, myself, astonished at my conduct when I reflect upon it, and must certainly have been actuated by my destiny. But be that as it may, after a year's rest I prepared for a sixth voyage, notwithstanding the entreaties of my kindred and friends, who did all in their power to dissuade me.

Instead of taking my way by the Persian Gulf, I travelled once more through several provinces of Persia and the Indies, and arrived at a seaport, where I embarked in a ship, the captain of which was bound on a long voyage. It was long indeed, and at the same time so unfortunate, that the captain and pilot lost their course. They however at last discovered where they were, but we had no reason to rejoice at the circumstance. Suddenly we saw the captain quit his post, uttering loud lamentations. He threw off his turban, pulled his beard, and beat his head like a mad-

man. We asked him the reason, and he answered, that he was in the most dangerous place in all the ocean. A rapid current carries the ship along with it, and we shall all perish in less than a quarter of an hour. Pray to God to deliver us from this peril; we cannot escape, if He do not take pity on us. At these words he ordered the sails to be lowered; but all the ropes broke, and the ship was carried by the current to the foot of an inaccessible mountain, where she struck and went to pieces, yet in such a manner that we saved our lives, our provisions, and the best of our goods.

This being over, the captain said to us, God has done what pleased Him. Each of us may dig his grave, and bid the world adieu; for we are all in so fatal a place, that none shipwrecked here ever returned to their homes. His discourse afflicted us sensibly, and we embraced each other, bewailing our deplorable lot.

The mountain at the foot of which we were wrecked formed part of the coast of a very large island. It was covered with wrecks, and from the vast number of human bones we saw everywhere, and which filled us with horror, we concluded that multitudes of people had perished there. It is also incredible what a quantity of goods and riches we found cast ashore. All these objects served only to augment our despair. In all other places, rivers run from their channels into the sea, but here a river of fresh water* runs out of the sea into a dark cavern, whose entrance is very high and spacious. What is most remarkable in this place is, that the stones of the mountain are of crystal, rubies, or other precious stones. Here is also a sort of fountain

* Mr. Ives mentions wells of fresh water under the sea in the Persian Gulf, near the island of Barien.—HOLE.

of pitch or bitumen,* that runs into the sea, which the fish swallow, and evacuate soon afterwards, turned into ambergris: and this the waves throw up on the beach in great quantities. Trees also grow here, most of which are wood of aloes, equal in goodness to those of Comari.

To finish the description of this place, which may well be called a gulf, since nothing ever returns from it, it is not possible for ships to get off when once they approach within a certain distance. If they be driven thither by a wind from the sea, the wind and the current impel them; and if they come into it when a land-wind blows, which might seem to favour their getting out again, the height of the mountain stops the wind, and occasions a calm, so that the force of the current carries them ashore: and what completes the misfortune is, that there is no possibility of ascending the mountain, or of escaping by sea.

We continued upon the shore in a state of despair, and expected death every day. At first we divided our provisions as equally as we could, and thus every one lived a longer or shorter time, according to his temperance, and the use he made of his provisions.

Scheherazade perceiving day, left off, but next night she resumed her story as follows.

* Such fountains are not unfrequent in India and in Ceylon; and the Mohammedan travellers speak of ambergris swallowed by whales, who are made sick by, and regorge it.—HOLE.

THE EIGHTY-SIXTH NIGHT.

THOSE who died first, continued Sinbad, were interred by the survivors, and I paid the last duty to all my companions: nor are you to wonder at this; for besides that I husbanded the provision that fell to my share better than they, I had some of my own, which I did not share with my comrades; yet when I buried the last, I had so little remaining, that I thought I could not long survive: I dug a grave, resolving to lie down in it, because there was no one left to inter me. I must confess to you at the same time, that while I was thus employed, I could not but reproach myself as the cause of my own ruin, and repented that I had ever undertaken this last voyage. Nor did I stop at reflections only, but had well nigh hastened my own death, and began to tear my hands with my teeth.

But it pleased God once more to take compassion on me, and put it in my mind to go to the bank of the river which ran into the great cavern. Considering its probable course with great attention, I said to myself, This river, which runs thus under ground, must somewhere have an issue. If I make a raft, and leave myself to the current, it will convey me to some inhabited country, or I shall perish. If I be drowned, I lose nothing, but only change one kind of death for another; and if I get out of this fatal place, I shall not only avoid the sad fate of my comrades, but perhaps find some new occasion of enriching myself. Who knows but fortune waits, upon my getting off

this dangerous shelf, to compensate my shipwreck with usury.

I immediately went to work upon large pieces of timber and cables, for I had choice of them, and tied them together so strongly, that I soon made a very solid raft. When I had finished, I loaded it with some bulses of rubies, emeralds, ambergris, rock-crystal, and bales of rich stuffs. Having balanced my cargo exactly, and fastened it well to the raft, I went on board with two oars that I had made, and leaving it to the course of the river, resigned myself to the will of God.

As soon as I entered the cavern, I lost all light, and the stream carried me I knew not whither. Thus I floated some days in perfect darkness, and once found the arch so low, that it very nearly touched my head, which made me cautious afterwards to avoid the like danger. All this while I ate nothing but what was just necessary to support nature; yet, notwithstanding my frugality, all my provisions were spent. Then a pleasing stupor seized upon me. I cannot tell how long it continued; but when I revived, I was surprised to find myself in an extensive plain on the brink of a river, where my raft was tied, amidst a great number of negroes. I got up as soon as I saw them, and saluted them. They spoke to me, but I did not understand their language. I was so transported with joy, that I knew not whether I was asleep or awake; but being persuaded that I was not asleep, I recited the following words in Arabic aloud: "Call upon the Almighty, He will help thee; thou needest not perplex thyself about anything else: shut thy eyes, and while thou art asleep, God will change thy bad fortune into good."

One of the blacks, who understood Arabic, hearing me speak thus, came towards me, and said, Brother, be not surprised to see us ; we are inhabitants of this country, and came hither to-day to water our fields, by digging little canals from this river, which comes out of the neighbouring mountain. We observed something floating upon the water, went to see what it was, and, perceiving your raft, one of us swam into the river, and brought it thither, where we fastened it, as you see, until you should awake. Pray tell us your history, for it must be extraordinary ; how did you venture yourself into this river, and whence did you come ? I begged of them first to give me something to eat, and then I would satisfy their curiosity. They gave me several sorts of food, and when I had satisfied my hunger, I related all that had befallen me, which they listened to with attentive surprise. As soon as I had finished, they told me, by the person who spoke Arabic and interpreted to them what I said, That it was one of the most wonderful stories they had ever heard, and that I must go along with them, and tell it their king myself ; it being too extraordinary to be related by any other than the person to whom the events had happened. I assured them that I was ready to do whatever they pleased.

They immediately sent for a horse, which was brought in a little time ; and having helped me to mount, some of them walked before to shew the way, while the rest took my raft and cargo and followed.

Here Scheherazade was obliged to stop, because day appeared, but towards the close of the next night resumed her story.

THE EIGHTY-SEVENTH NIGHT.

WE marched till we came to the capital of Serendib,* for it was in that island I had landed. The blacks presented me to their king; I approached his throne, and saluted him as I used to do the kings of the Indies; that is to say, I prostrated myself at his feet. The prince ordered me to rise, received me with an obliging air, and made me sit down near him. He first asked me my name, and I answered, People call me Sinbad the voyager, because of the many voyages I have undertaken, and I am a citizen of Bagdad. But, resumed he, how came you into my dominions, and from whence came you last?

I concealed nothing from the king; I related to him all that I have told you, and his majesty was so surprised and pleased, that he commanded my adventures to be written in letters of gold, and laid up in the archives of his kingdom. At last my raft was brought in, and the bales opened in his presence: he admired the quantity of wood of aloes and ambergris; but, above all, the rubies and emeralds, for he had none in his treasury that equalled them.

Observing that he looked on my jewels with pleasure, and viewed the most remarkable among them one after another, I fell prostrate at his feet, and took the liberty to say to him, Sir, not only my person is at your majesty's service, but the cargo of the raft, and I would beg of you to dispose of it as your own. He answered me with a smile, Sinbad, I will take care not to covet

* Ceylon.

anything of yours, or to take anything from you that God has given you; far from lessening your wealth, I design to augment it, and will not let you quit my dominions without marks of my liberality. All the answer I returned were prayers for the prosperity of that nobly-minded prince, and commendations of his generosity and bounty. He charged one of his officers to take care of me, and ordered people to serve me at his own expense. The officer was very faithful in the execution of his commission, and caused all the goods to be carried to the lodgings provided for me.

I went every day at a set hour to make my court to the king, and spent the rest of my time in viewing the city, and what was most worthy of notice.

The isle of Serendib is situated just under the equinoctial line;* so that the days and nights there are always of twelve hours each, and the island is eighty parasangs† in length, and as many in breadth.

The capital stands at the end of a fine valley, in the middle of the island, encompassed by mountains the highest in the world.‡ They are seen three days' sail off at sea. Rubies and several sorts of minerals abound, and the rocks are for the most part composed of a metalline stone made use of to cut and polish other precious stones. All kinds of rare plants and trees grow there, especially cedars and cocoa-nut.

* Geographers place it on this side the line, in the first climate. Diodorus Siculus and Ptolemy place it in the same island as Sinbad, though not the true one.

† The eastern geographers make a parasang longer than a French league.

‡ Knox and Wolf confirm this account of the situation of the capital of Ceylon, and the productions of its mountains. Pico d'Adam is the high mountain here described.

There is also a pearl-fishing in the mouth of its principal river; and in some of its valleys are found diamonds. I made, by way of devotion, a pilgrimage to the place where Adam was confined after his banishment from Paradise, and had the curiosity to go to the top of the mountain.

When I returned to the city, I prayed the king to allow me to return to my own country, and he granted me permission in the most obliging and most honourable manner. He would needs force a rich present upon me; and when I went to take my leave of him, he gave me one much more considerable, and at the same time charged me with a letter for the commander of the faithful, our sovereign, saying to me, I pray you give this present from me, and this letter to the caliph, and assure him of my friendship. I took the present and letter in a very respectful manner, and promised his majesty punctually to execute the commission with which he was pleased to honour me. Before I embarked, this prince sent for the captain and the merchants who were to go with me, and ordered them to treat me with all possible respect.

The letter from the king of Serendib was written on the skin of a certain animal of great value, because of its being so scarce, and of a yellowish colour.* The characters of this letter were of azure, and the contents as follows:

“The king of the Indies, before whom march one hundred elephants, who lives in a palace that

* Yellow vellum or the skin of the hog deer, from Princes Island, in the straits of Sunda. The elephants, rubies, &c., are illustrated by Mr. Hole.

shines with one hundred thousand rubies, and who has in his treasury twenty thousand crowns enriched with diamonds, to caliph Haroon-al-Rusheed.

"Though the present we send you be inconsiderable, receive it however as a brother and a friend, in consideration of the hearty friendship which we bear for you, and of which we are willing to give you proof. We desire the same part in your friendship, considering that we believe it to be our merit, being of the same dignity with yourself. We conjure you this in quality of a brother. Adieu."

The present consisted, first, of one single ruby* made into a cup, about half a foot high, an inch thick, and filled with round pearls of half a drachm each. 2. The skin of a serpent, whose scales were as large as an ordinary piece of gold, and had the virtue to preserve from sickness those who lay upon it.† 3. Fifty thousand drachms of the best wood of aloes, with thirty grains of camphire as big as pistachios. And 4. A female slave of ravishing beauty, whose apparel was all covered over with jewels.

The ship set sail, and after a very successful navigation we landed at Bussorah, and from thence I went to Bagdad, where the first thing I did was to acquit myself of my commission.—Scheherazade stopped, because day appeared, and next night proceeded thus.

* Ceylon is known to produce large rubies, and the Indian Ocean abounds in pearls of extraordinary size.—HOLZ.

† There is a snake in Bengal whose skin is esteemed a cure for external pains, by applying it to the part affected.—HOLZ.

THE EIGHTY-EIGHTH NIGHT.

I TOOK the king of Serendib's letter, continued Sinbad, and went to present myself at the gate of the commander of the faithful, followed by the beautiful slave, and such of my own family as carried the presents. I stated the reason of my coming, and was immediately conducted to the throne of the caliph. I made my reverence, and, after a short speech, gave him the letter and present. When he had read what the king of Serendib wrote to him, he asked me if that prince were really so rich and potent as he represented himself in his letter? I prostrated myself a second time, and rising again, said, Commander of the faithful, I can assure your majesty he doth not exceed the truth. I bear him witness. Nothing is more worthy of admiration than the magnificence of his palace. When the prince appears in public, he has a throne fixed on the back of an elephant, and marches betwixt two ranks of his ministers, favourites, and other people of his court; before him, upon the same elephant, an officer carries a golden lance in his hand; and behind the throne there is another, who stands upright, with a column of gold, on the top of which is an emerald half a foot long, and an inch thick; before him march a guard of one thousand men, clad in cloth of gold and silk, and mounted on elephants richly caparisoned.

While the king is on his march, the officer, who is before him on the same elephant, cries from time to time, with a loud voice, Behold the great monarch, the

potent and redoubtable sultan of the Indies, whose palace is covered with one hundred thousand rubies, and who possesses twenty thousand crowns of diamonds. Behold the monarch greater than Solomon, and the powerful Maha-râja. After he has pronounced those words, the officer behind the throne cries in his turn, This monarch, so great and so powerful, must die, must die, must die. And the officer before replies, Praise be to him who lives for ever.

Farther, the king of Serendib is so just, that there are no judges in his dominions. His people have no need of them. They understand and observe justice rigidly of themselves.

The caliph was much pleased with my account. The wisdom of that king, said he, appears in his letter, and after what you tell me, I must confess, that his wisdom is worthy of his people, and his people deserve so wise a prince. Having spoken thus, he dismissed me, and sent me home with a rich present.

Sinbad left off, and his company retired, Hindbad having first received one hundred sequins; and next day they returned to hear the relation of his seventh and last voyage.

THE SEVENTH AND LAST VOYAGE.

Being returned from my sixth voyage, said Sinbad, I absolutely laid aside all thoughts of travelling; for, besides that my age now required rest, I was resolved no more to expose myself to such risks as I had encountered; so that I thought of nothing but to pass the rest of my days in tranquillity. One day as I was treating my friends, one of my servants came

and told me, that an officer of the caliph's inquired for me. I rose from table, and went to him. The caliph, said he, has sent me to tell you that he must speak with you. I followed the officer to the palace, where, being presented to the caliph, I saluted him by prostrating myself at his feet. Sinbad, said he to me, I stand in need of your service ; you must carry my answer and present to the king of Serendib. It is but just I should return his civility.

This command of the caliph was to me like a clap of thunder. Commander of the faithful, I replied, I am ready to do whatever your majesty shall think fit to command ; but I beseech you most humbly to consider what I have undergone. I have also made a vow never to go out of Bagdad. Hence I took occasion to give him a full and particular account of all my adventures, which he had the patience to hear out.

As soon as I had finished,—I confess, said he, that the things you tell me are very extraordinary, yet you must for my sake undertake this voyage which I propose to you. You will only have to go to the isle of Serendib, and deliver the commission which I give you. After that you are at liberty to return. But you must go ; for you know it would not comport with my dignity to be indebted to the king of that island. Perceiving that the caliph insisted upon my compliance, I submitted, and told him that I was willing to obey. He was very well pleased, and ordered me one thousand sequins for the expenses of my journey.

I prepared for my departure in a few days, and as soon as the caliph's letter and present were delivered to me, I went to Bussorah, where I embarked, and

had a very happy voyage. Having arrived at the isle of Serendib, I acquainted the king's ministers with my commission, and prayed them to get me speedy audience. They did so, and I was conducted to the palace in an honourable manner, where I saluted the king by prostration, according to custom. That prince knew me immediately, and testified very great joy at seeing me. Sinbad, said he, you are welcome ; I have many times thought of you since you departed ; I bless the day on which we see one another once more. I made my compliment to him, and after having thanked him for his kindness, delivered the caliph's letter and present, which he received with all imaginable satisfaction.

The caliph's present was a complete suit of cloth of gold, valued at one thousand sequins ; fifty robes of rich stuff, a hundred of white cloth, the finest of Cairo, Suez, and Alexandria ; a vessel of agate broader than deep, an inch thick, and half a foot wide, the bottom of which represented in bas-relief a man with one knee on the ground, who held a bow and an arrow, ready to discharge at a lion. He sent him also a rich tablet, which, according to tradition, belonged to the great Solomon. The caliph's letter was as follows :

“ Greeting, in the name of the sovereign guide of the right way, from the dependant on God, Haroon-al-Rusheed, whom God hath set in the place of vicegerent to his prophet, after his ancestors of happy memory, to the potent and esteemed Raja of Serendib.

“ We received your letter with joy, and send you this

from our imperial residence, the garden of superior wits. We hope when you look upon it, you will perceive our good intention and be pleased with it. Adieu."

The king of Serendib was highly gratified that the caliph answered his friendship. A little time after this audience, I solicited leave to depart, and had much difficulty to obtain it. I procured it however at last, and the king, when he dismissed me, made me a very considerable present. I embarked immediately to return to Bagdad, but had not the good fortune to arrive there so speedily as I had hoped. God ordered it otherwise.

Three or four days after my departure, we were attacked by corsairs, who easily seized upon our ship, because it was no vessel of force. Some of the crew offered resistance, which cost them their lives. But for myself and the rest, who were not so imprudent, the corsairs saved us on purpose to make slaves of us.

Day beginning to appear, Scheherazade was obliged to discontinue, but next night resumed the story thus.]

THE EIGHTY-NINTH NIGHT. 1

SIR, said she to the sultan of the Indies, Sinbad continuing his story, told the company, We were all stripped, and instead of our own clothes, they gave us sorry rags, and carried us into a remote island, where they sold us.

I fell into the hands of a rich merchant, who, as soon as he bought me, carried me to his house, treated me well, and clad me handsomely for a slave. Some

days after, not knowing who I was, he asked me if I understood any trade? I answered, that I was no mechanic, but a merchant, and that the corsairs who sold me, had robbed me of all I possessed. But tell me, replied he, can you shoot with a bow? I answered, that the bow was one of my exercises in my youth. He gave me a bow and arrows, and, taking me behind him upon an elephant, carried me to a thick forest some leagues from the town. We penetrated a great way into the wood, and when he thought fit to stop, he bade me alight; then, shewing me a great tree, Climb up that, said he, and shoot at the elephants as you see them pass by, for there is a prodigious number of them in this forest, and if any of them fall, come and give me notice. Having spoken thus, he left me victuals, and returned to the town, and I continued upon the tree all night.

I saw no elephant during that time, but next morning, as soon as the sun was up, I perceived a great number. I shot several arrows among them, and at last one of the elephants fell, when the rest retired immediately, and left me at liberty to go and acquaint my patron with my booty. When I had informed him, he gave me a good meal, commended my dexterity, and caressed me highly. We went afterwards together to the forest, where we dug a hole for the elephant; my patron designing to return when it was rotten, and take his teeth to trade with.

I continued this employment for two months, and killed an elephant every day, getting sometimes upon one tree, and sometimes upon another. One morning, as I looked for the elephants, I perceived with extreme amazement that, instead of passing by me across the

forest as usual, they stopped, and came to me with a horrible noise, in such number that the plain was covered, and shook under them. They encompassed the tree in which I was concealed, with their trunks extended, and all fixed their eyes upon me. At this alarming spectacle I continued immovable, and was so much terrified, that my bow and arrows fell out of my hand.

My fears were not without cause; for after the elephants had stared upon me some time, one of the largest of them put his trunk round the foot of the tree, plucked it up, and threw it on the ground. I fell with the tree; and the elephant, taking me up with his trunk, laid me on his back, where I sat more like one dead than alive, with my quiver on my shoulder. He put himself afterwards at the head of the rest, who followed him in troops, carried me a considerable way, then laid me down on the ground, and retired with all his companions. Conceive, if you can, the condition I was in: I thought myself in a dream. After having lain some time, and seeing the elephants gone, I got up, and found I was upon a long and broad hill, almost covered with the bones and teeth of elephants. I confess to you, that this object furnished me with abundance of reflections. I admired the instinct of those animals; I doubted not but that was their burying-place, and that they carried me thither on purpose to tell me that I should forbear to persecute them, since I did it only for their teeth. I did not stay on the hill, but turned towards the city, and, after having travelled a day and a night, I came to my patron. I met no elephant in my way, which made me think they had retired farther into the forest,

to leave me at liberty to come back to the hill without any obstacle.

As soon as my patron saw me : Ah, poor Sinbad, exclaimed he, I was in great trouble to know what was become of you. I have been at the forest, where I found a tree newly pulled up, and a bow and arrows on the ground, and after having sought for you in vain, I despaired of ever seeing you more. Pray tell me what befell you, and by what good chance thou art still alive. I satisfied his curiosity, and going both of us next morning to the hill, he found to his great joy that what I had told him was true. We loaded the elephant which had carried us with as many teeth as he could bear ; and when we were returned, Brother, said my patron, for I will treat you no more as my slave, after having made such a discovery as will enrich me, God bless you with all happiness and prosperity. I declare before him, that I give you your liberty. I concealed from you what I am now going to tell you.

The elephants of our forest have every year killed us a great many slaves, whom we sent to seek ivory. For all the cautions we could give them, those crafty animals destroyed them one time or other. God has delivered you from their fury, and has bestowed that favour upon you only. It is a sign that He loves you, and has some use for your service in the world. You have procured me incredible wealth. Formerly we could not procure ivory but by exposing the lives of our slaves, and now our whole city is enriched by your means. Do not think I pretend to have rewarded you by giving you your liberty, I will also give you considerable riches. I could engage all our city to contri-

bute towards making your fortune, but I will have the glory of doing it myself.

To this obliging declaration I replied, Patron, God preserve you. Your giving me my liberty is enough to discharge what you owe me, and I desire no other reward for the service I had the good fortune to do to you and your city, but leave to return to my own country. Very well, said he, the monsoon* will in a little time bring ships for ivory. I will then send you home, and give you wherewith to bear your charges. I thanked him again for my liberty and his good intentions towards me. I stayed with him expecting the monsoon; and during that time, we made so many journeys to the hill that we filled all our warehouses with ivory. The other merchants, who traded in it, did the same, for it could not be long concealed from them.

At these words Scheherazade, perceiving day, broke off, but resumed the story next night.

THE NINETIETH NIGHT.

SIR, said she to the sultan of the Indies, Sinbad went on with the relation of his seventh voyage thus:

The ships arrived at last, and my patron, himself having made choice of the ship wherein I was to embark, loaded half of it with ivory on my account, laid in provisions in abundance for my passage, and besides obliged me to accept a present of some curiosities of the country of great value. After I had returned him

* A regular wind that blows six months from the east, and as many from the west.

a thousand thanks for all his favours, I went aboard. We set sail, and as the adventure which procured me this liberty was very extraordinary, I had it continually in my thoughts.

We stopped at some islands to take in fresh provisions. Our vessel being come to a port on the main land in the Indies, we touched there, and not being willing to venture by sea to Bussorah, I landed my proportion of the ivory, resolving to proceed on my journey by land. I made vast sums of my ivory, bought several rarities, which I intended for presents, and when my equipage was ready, set out in company with a large caravan of merchants. I was a long time on the way, and suffered much, but endured all with patience, when I considered that I had nothing to fear from the seas, from pirates, from serpents, or from the other perils to which I had been exposed.

All these fatigues ended at last, and I arrived safe at Bagdad. I went immediately to wait upon the caliph, and gave him an account of my embassy. That prince said he had been uneasy, as I was so long in returning, but that he always hoped God would preserve me. When I told him the adventure of the elephants, he seemed much surprised, and would never have given any credit to it had he not known my veracity. He deemed this story, and the other relations I had given him, to be so curious, that he ordered one of his secretaries to write them in characters of gold, and lay them up in his treasury. I retired well satisfied with the honours I received, and the presents which he gave me; and ever since I have devoted myself wholly to my family, kindred, and friends.

Sinbad here finished the relation of his seventh and

last voyage, and then, addressing himself to Hindbad, Well, friend, said he, did you ever hear of any person that suffered so much as I have done, or of any mortal that has gone through so many vicissitudes? Is it not reasonable that, after all this, I should enjoy a quiet and pleasant life? As he said this, Hindbad drew near to him, and kissing his hand, said, I must acknowledge, sir, that you have gone through many imminent dangers; my troubles are not comparable to yours; if they afflict me for a time, I comfort myself with the thoughts of the profit I get by them. You not only deserve a quiet life, but are worthy of all the riches you enjoy, because you make of them such a good and generous use. May you therefore continue to live in happiness and joy till the day of your death! Sinbad gave him one hundred sequins more, received him into the number of his friends, desired him to quit his porter's employment, and come and dine every day with him, that he might have reason to remember Sinbad the voyager.

Scheherazade, perceiving it was not yet day, continued her discourse, and began another story.

THE THREE APPLES.

SIR, said she, I have already had the honour to entertain your majesty with a ramble, which the caliph Haroon-al-Rusheed made one night from his palace; I must now give you an account of another.

This prince one day commanded the grand vizier Jaaffier to come to his palace the night following. Vizier, said he, I will take a walk round the town, to inform myself what people say, and particularly how

they are pleased with my officers of justice. If there be any against whom they have cause of just complaint, we will turn them out, and put others in their stead, who shall officiate better. If, on the contrary, there be any that have gained their applause, we will have that esteem for them which they deserve. The grand vizier being come to the palace at the hour appointed, the caliph, he, and Mesrour the chief of the eunuchs, disguised themselves so that they could not be known, and went out all three together.

They passed through several places, and by several markets. As they entered a small street, they perceived by the light of the moon a tall man, with a white beard, who carried nets on his head, and a staff in his hand. To judge from his appearance, said the caliph, that old man is not rich; let us go to him and inquire into his circumstances. Honest man, said the vizier, who art thou? The old man replied, Sir, I am a fisher, but one of the poorest and most miserable of the trade. I went from my house about noon a fishing, and from that time to this I have not been able to catch one fish; at the same time I have a wife and small children, and nothing to maintain them.

The caliph, moved with compassion, said to the fisherman, Hast thou the courage to go back and cast thy net once more? We will give thee a hundred sequins for what thou shalt bring up. At this proposal, the fisherman, forgetting all his day's toil, took the caliph at his word, and returned to the Tigris, accompanied by the caliph, Jaaffier, and Mesrour; saying to himself as he went, These gentlemen seem too honest and reasonable not to reward my pains;

and if they give me the hundredth part of what they promise, it will be an ample recompense.

They came to the bank of the river, and the fisherman having thrown in his net, when he drew it again brought up a trunk close shut, and very heavy. The caliph made the grand vizier pay him one hundred sequins immediately, and sent him away. Mesrour, by his master's order, carried the trunk on his shoulder, and the caliph was so very eager to know what it contained, that he returned to the palace with all speed. When the trunk was opened, they found in it a large basket made of palm-leaves, shut up, and the covering of it sewed with red thread. To satisfy the caliph's impatience, they would not take time to undo it, but cut the thread with a knife, and took out of the basket a package wrapt up in a sorry piece of hanging, and bound about with a rope; which being untied, they found, to their great amazement, the corpse of a young lady, whiter than snow, all cut in pieces.

Scheherazade stopped here, because she saw it was day, and next night continued her story.

END OF VOL. I.





